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ABSTRACT

The conference brought together staff of the National Endowment for the Humanities and more than 150 teachers and administrators from 15 states to discuss the future of the humanities in contemporary education and to review six model humanities programs in two- and four-year colleges. The model programs include: (1) Austin College's total re-design of curricula and teaching strategies, central to which is the idea of a faculty mentor for each student; (2) Monterey Peninsula College's Gentrain, a modular sixteen-unit interdisciplinary program that satisfies almost all general education requirements; (3) an intensive interdisciplinary program at the University of Denver organized around 12 major civilizations at their point of high achievement, emergence, or decline; (4) the humanities program for technology students at Abraham Baldwin Agricultural College; (5) a core humanities course and optional sequences developed for the "new learner" by a consortium of community colleges; and (6) the Southwest Studies program at Colorado College. Additional conference presentations cover such subjects as the faculty and the humanities; technology and the humanities; and politics, science, and the English language. A concluding essay summarizes the conference. (TE)

MPC & NEH HUMANITIES CONFERENCE AT SANTA CRUZ 1976

CONFERENCE SUPPORTED BY A GRANT FROM THE NATIONAL ENDOWMENT FOR THE HUMANITIES

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Dear Friend:

It is with great pleasure that I jot down these few lines to introduce you to our graphic history of the NEH/UCSC Conference. One can't help but be rewarded rethinking all the great friendships which were made at the conference; remembering that there are indeed others in our country who have similar problems and frustrations; recognizing that a whole new collection of ideas and personnel are at the ready to, perhaps, solve some of these problems; and knowing that a new relationship has been formed between you and a Federal agency which cared enough to bring us all together.

This book of proceedings should provide you with a rich resource when you need to get in touch with someone in the Western states region; when you are reviewing some of the programs which were presented at Santa Cruz; or when you would like to look over the keynote addresses which were given at our conference. We will be utilizing the information which you all gave us in an effort to improve additional regional Humanities conferences.

Should you find information which is incorrect in this manual, please let me know so that corrections can be made.

A great personal ambition of mine is that we can all stay in touch and continue to improve our programs.

--PHIL NASH--

Dear Colleague:

It gives me great pleasure to write a brief preface to this book of proceedings of the Western States Humanities Conference because it allows me to express my thanks, in a formal way, to all those who made the conference possible. To Phil Nash and his staff from Monterey Peninsula College for their unfailing energy, enthusiasm and competence; to the presentors from each of the six colleges who communicated both the mechanics and the spirit of their programs so effectively; to the guest speakers for their perceptive insights; and finally, to you, the participant, who gave the conference life and substance.

This was the Endowment's initial effort at a dissemination conference, and I am proud of its success. I am also pleased that, largely as a result of your conscientious and constructive evaluation of the conference, we will make some changes that should insure a more effective meeting the next time.

As you look through this book, I hope you will remember with pleasure the week we spent together in Santa Cruz. To my mind, the most important section of the book is the list of participants, for it will allow continued communication among all of us. The conference demonstrated something to me that I had suspected all along: that the problems of teaching the humanities and many of the solutions are similar at all institutions of higher education, whether a community college or a large state university, in Arizona or in Hawaii. My greatest hope for the conference is that we can help one another. Let's stay in touch.

--Tim Gunn--

MEDITATION BY SEA OTTERS

By Francis L. Broderick

The Western States Humanities Conference, staged August 15-21, 1976, by the Monterey Peninsula College at the University of California at Santa Cruz on assignment from the National Endowment for the Humanities, brought NEH staff and 150-odd teachers and administrators from the fifteen western states and the Pacific Islands for good talk, tough talk, about contemporary education in the humanities. Success is hard to measure, for talking is maybe what humanists are best at; the real test will come over the next eighteen months when (and if) doing follows talking. Nonetheless, if conferences as conferences can be successes, then this conference should have delighted all but the sourest curmudgeon.

The setting was right. Santa Cruz, set apart and stunningly expansive, offered both striking atmosphere and ample facilities. Set apart, it created a faintly captive atmosphere, to be sure, for those without wheels and without patience for public transportation the temptations of downtown — San Francisco were missing. But captivity also turned the conference in on itself, inviting focus on the business at hand. And that business went on in a centered community that took care of essential needs: the food, occasionally maligned, was adequate; the living quarters comfortable; the conference facilities flexible for groups of different sizes, including informal conversations in attractive outdoor settings. In short, the right kind of atmosphere for serious talk.

Even more important was the quality of leadership for the conference: inventive, adaptable, unflappable. I am talking here of Phil Nash and Tim Gunn and of their skill in day-to-day arrangements. The logistics of moving people deserves a separate encomium, for it was difficult and trying. But that is not the point here. The point here is that when tensions rose because of personal or professional differences, they were on hand to defuse it gracefully. When weather mangled plans, they provided alternatives. When schedules needed revision, they smoothed the arrangements and reassured the timid. When movement sagged, they did not. (And when this reporter missed the bus, they created a remedy.) The mood of the conference thrived on their humor and confidence.

And the conference itself was the product of their long-range inventiveness.

The substantive work of the conference--the presentation of six model programs--went on in six groups, each a cross-section of the whole: public and private, four-year colleges and universities and two-year colleges, administrators and teachers, men and women (though women were in lamentably short

supply). By the end of the week, the groups developed a sense of themselves: by the second evening, one of the project panelists noted that the panelists were already the outsiders, moving into groups with tightening internal structure--a healthy development, for mature teachers, used to being heard and rather fond of being listened to, do not always find comfort in being on the receiving end. The associative collegiality of a continuing group gave solace in an unwonted learning posture, identity secured by sea otter identification cards colored differently from other groups. (The staff's was purple, presumably to inspire its prose.)

Those six classes, a panel of two in each of six projects, were excellent: varied in content, in style of presentation, in character. (I attended all six, so my comments arise from my own observation.) Some people felt that the ample resources of some private colleges opened possibilities with little relevance to most other institutions. Some believed that programs in community colleges offered little to four-year colleges, and those in four-year colleges little to community colleges. Some worried about indifference to established disciplines, and others feared the overweaning strength of those disciplines. By the end of the week, however, the variety of presentations had brought to focus three significant principles for successful fresh thought in the humanities: first, the importance of leadership in every project: second, the variety of approaches that could lead to good instruction in the humanities; and third, the necessity of rooting any humanities program in the character and existing traditions (dare we call this "Gestalt"?) of any institution. The panelists behaved with admirable diffidence: this is what we have done, and it has worked for us; it is based on our understanding and experience, we are eager to hear your reactions, supportive and antagonistic. The style was open-ended, the mood irenic--even after an occasional antagonistic moment. Maybe there was one panel too many--and here I mean, not that one of the teams should have been left at home, but that six sessions may not have added much thought to what five panels could have generated.

Good as the six panels were, the participants' panel was even better. Each group pooled its view of "issues in humanities instruction" and selected one of its members to speak to the whole group. In six seven-minute presentations, the panel gave a glimpse of the range of thinking that was going on during the week: the strength of the disciplines, the role of NEH, career education, team teaching, depth vs. breadth, transfer of credits from community colleges ("Articulation" to those not repelled by the word), faculty isolation, relation between humanities and social sciences, values, "other classrooms outside the classroom," literacy and subliteracy, "feeling desperate," administrative support, political action, quality of people in the classroom, and (one that I did not understand) "new wrinkles on the prune of the humanities." These six panelists doubtless heard with selective hearing, making their reports individual as well as collegial; but their confreres, to say nothing of their consoeurs, indicated by comment and by applause that the six spoke not only for all but from all. In my judgment, the participants' panel, in its variety and subtlety, was the tipoff on how successful the week had been: here was the good talk, the tough talk, neatly focused, widely shared, an epitome of the constant informal dialogue that went on among all--well, almost all-the staff and participants all week. Great interaction--the six panels set the initial agenda for dialogue, and the participants' panel took off from there.

The outside speakers constantly renewed the conversation. Mr. Berman set the stage by talking about the Endowment the first evening; those who knew his work regreted that he did not unleash his skill on the humanities itself. Mr. Asher, in the guise of talking about new directions the Endowment might be interested in, actually gave a substantive statement on the quality of humanist instruction. Neil Harris, consciously holding his audience to the high level of scholarship that guides his program in Chicago, made his audience move on to new perceptions of technology. Michael Gregory, in a cameo appearance, dwelt on language, and Ed Lindell moved beyond the Denver project to argue the case for humanist values. Arthur Cohen, ostensibly reporting on his research on community colleges, actually issued a resonant call to humanists to get off their duffs. Here again, maybe one too many; we were surfeited with what in Iowa used to be called a "great sufficiency."

Three final positive observations: First, the staff's periodic consultations kept a finger on the pulse of the conference and created an internal partnership that was useful. It would stretch the truth more than a little to say that the staff decided anything. After lengthy discussions reminiscent of everyman's faculty meeting, the staff invariably ended up only microscopically distant from where its masters pointed it in the first place. It was characteristic of Gunn's and Nash's deft tact that we did not notice the process at the time. Second, the conferees got the message that the presence of Berman and Asher presumably meant to convey: that the Endowment viewed the conference as important. Third, the evaluation instrument--note this tentative bridge to the social sciences--simple yet searching, should yield useful information on the conference.

On such a success story a little rain must fall--even in California. First, the conference, even in its shortened version, was a mite too long; the pace slackened as Sunday evening stretched out to Saturday morning. Perhaps with one less presentation, four full days with an evening preceding and a morning following would help momentum without losing substance. Second, the conference lacked a decent proportion of women and minorities. Most of the fault doubtless falls on institutional heads, whose own sensitivity should perhaps have been jogged by NEH. The imbalance caused comment, not only from the handful of minority persons present. And third, less a criticism than a suggestion for the future; the success of the participants' panel invited the notion of scheduling similar panels earlier in the game as a way of bringing all into an active role right off.

And those negatives exhaust my list.

I assume that the design of the conference looked to new vitality in the humanities in the regions it gathered, and I guess that NEH did not lack interest in showing the flag far from the centers of power in Washington and the centers of learning thought to be eastern. For those who attended, and for those back home to whom they will report, the six days shot off in dozens of directions that could give humanities instruction new life. No matter that some suggestions were mutually inconsistent, for there are no certainly right answers, and everyone will have to absorb and redirect suggestions that appeal to him/her. One woman said aptly: No single program would work for

my college, but I have received a whole batch of ideas worth trying. Furthermore, if the project managers circulate the conference report among all those who responded to the Endowment's invitation to apply, the report can be a handbook different in kind and yet not less useful than the summary of projects that appeared last year. If the Endowment were to repeat the conference in subsequent years, it could develop a tradition of rallying attention to the humanities and of reminding a circle that goes beyond the perimeter of the participants that a strong tradition in the humanities is gaining rich contemporary strength. For a modest outlay and with a tolerable investment of time, humanists in the western part of the nation are reinforced in their appreciation of the importance of that tradition. The Endowment's role in creating that sentiment serves its purpose and serves itself, and it is more entitled than most agencies to see rough congruance between the two.

Austin College Total Institutional Project

-- A. J. Carlson
--Howard A. Starr

During the period 1972-1976, Austin College was involved in an unprecedented total institutional project entitled "Changing Tasks and Roles in Higher Education" funded by the National Endowment for the Humanities and the National Science Foundation. The final commitment of NEH to this project in direct grants ($584,500) and matching money ($142,500) totaled $727,000. With the commitment of NSF ($532,500) and Austin College ($673,011.33), this project represented a total dollar commitment of $1,952,511.03.

The Intensive Humanities Workshop at Santa Cruz, August 15-22, was offered opportunity to critique the work of this large development grant. In a slide-tape presentation and two-hour workshop conducted by A. J. Carlson, Associate Dean for Humanities, and Howard A. Starr, Associate Dean of Educational Advising and Student Services, the broad goals of this project were explored. The two funding agencies had been approached with three broad goals concerning the changing character of higher education: (1) the impact of new roles for students, (2) the changing nature of the teaching enterprise and its effect on professors, (3) the institutional environment and the structure necessary to sustain a flexible educational program. Beyond more examination and analysis, however, through four years of intensive summer research laboratories involving two-thirds of the faculty and thirty to forty students each summer, new teaching strategies and designs were sought. These were developed (1) to assist the student to become a more autonomous learner, (2) to provide the faculty with support to enhance experimentation in facilitative teaching approaches, and (3) to develop a new management structure which would remain both supportive and accountable while at the same time assuring institutional self-renewal.

Individual and institutional self-renewal have been the major themes of the four-year total institutional effort. The Santa Cruz conference discussed teaching models developed by Austin College faculty, and they spent considerable time on the value of a support mentor system for advising undergraduates, which provides the opportunity for nearly every liberal arts faculty member to be engaged with incoming students on both a personal and an intellectual level. The efforts throughout this development grant have been directed toward allowing for maximum individualization within the faculty, who found over the four summer resource laboratories that students need to be involved in the planning of new course strategies from the very beginning, rather than seen simply as consumers of a course "product" once the design is set. Austin College has also developed a system of faculty and professional staff career development, which augments their professional growth as teachers that the TIP had sought to engage them in, by providing institutional funds for personal research or professional development on a proposal basis. This program is currently funded by a grant for a Texas foundation; however, the institution realizes that a commitment of $1 million from its endowment is essential to underwrite continued strengthening of the faculty's professional potential through career development.

Growing out of the late sixties, the Consultants of Austin College indicated that the coming student would be one that would need a far more individualized approach to education. Austin College created in its New Ideas Program a central feature to accomplish individualization. That feature had to do with the mentor and his or her role as a coach or guide to the student. The design of the mentor has to do with seeing that each student develops to his or her maximum capacity in five zones of development which are considered essential to the liberal arts tradition.

1) Educational/Academic

2) Aesthetic Development

3) Physical Development

4) Philosophical/Religious Development

5) Societal Involvement

The mentor is required to submit twice a year a report which indicates the degree of active participation his advisees are manifesting in the previously mentioned five areas. In this sense, the mentor serves as a facilitator for the student. The design of the program is that the student enters in a somewhat dependent mold but during the four years grows into an independent and more self-directed type student. Inherent within the mentor program is the issue of support service. Most consultants dealing with advising programs feel that one of the greatest dearth areas is in the degree of support that the advising programs offer students. The Austin College model attempts to offer sufficient support without over-reaction or an attempt to serve in loco parentis.

Gentrain: An Instructional Delivery System

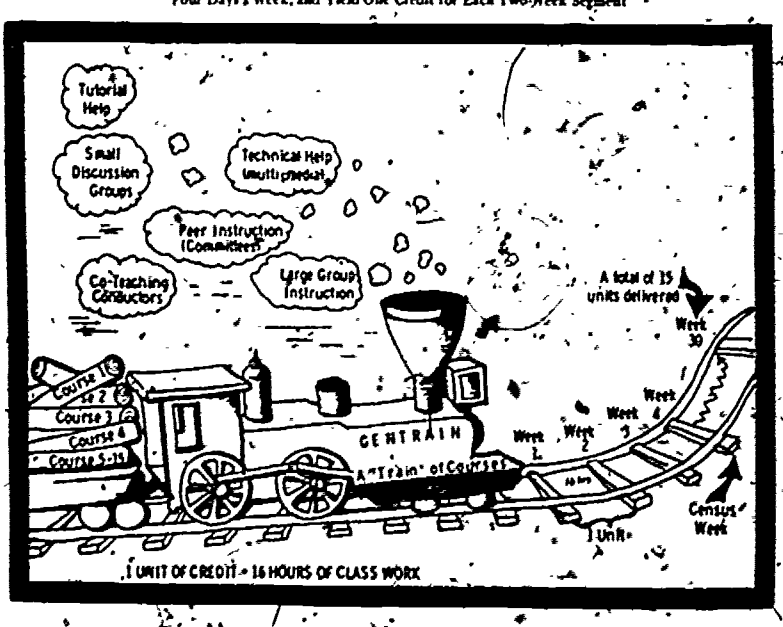
PHIL NASH, BOB NELSON, ALISON SCHWYZER

Community colleges across the nation are being deluged by students who are interested in their lessons being served in a more palatable and timely fashion. Television, for example, has paved the way in demonstrating how the imagination of many potential learners can be captured and, to a degree, has made many campus-based instructors acutely aware of the immense competition they face in motivating their students.

The purpose of the "Gentrain" instructional arrangement, developed by Monterey Peninsula College, California, is to serve community college students by providing a time-modulated, highly mediated, and interesting format for their general education requirement. Gentrain is an acronym which means a *General Education Train* of courses. In the final form, Gentrain satisfies all general education requirements except in English Composition and science course. The modulated program is systematically arranged into sixteen independent segments, each covering a specific period of time. One semester unit of credit is awarded for successful completion of each sixteen-class-hour, two-week segment. The course segments are spread across the fall and the spring semesters, an arrangement which enables the student to easily complete his lower-division general education in a year. The student's prerogative is to choose the course segment that interests him. The two-days-a-week arrangement was deemed desirable for the many part-time students attending the college.

Figure I depicts both the scheduling and the instructional methods of the Gentrain.

Figure 1 The Gentrain - a System of Instruction in Which Courses Meet Two Hours Each Day, Four Days a Week, and Yield One Credit for Each Two-Week Segment



FUEL FOR THE GENTRAIN

The faculty and staff of Monterey Peninsula College have long been interested in serving their students in any way that would improve learning efficiency. After much local discussion and idea generation, a paper describing the model was sent to the National Endowment for the Humanities in 1972. The Endowment responded with a substantial offer for Gentrain program planning. Funds were to be used primarily for developing the instruction segments.

Team members were recruited from art history, drama, history, language, literature, and philogophy/religion. Once the group was brought together, they spent considerable time deciding how much history would be treated by the whole course and by each segment. After this issue was resolved, each member was given the responsibility for developing the materials [illegible] his disciplinary specialty and for writing a narrative that could be [illegible] in preparing each syllabus. All the planning and implementation of Gentrain proceeded from writing these sixteen syllabi. For each unit, the team member was to provide learning objectives, large-group learning strategies, small-group learning strategies, evaluation techniques, and a bibliography.

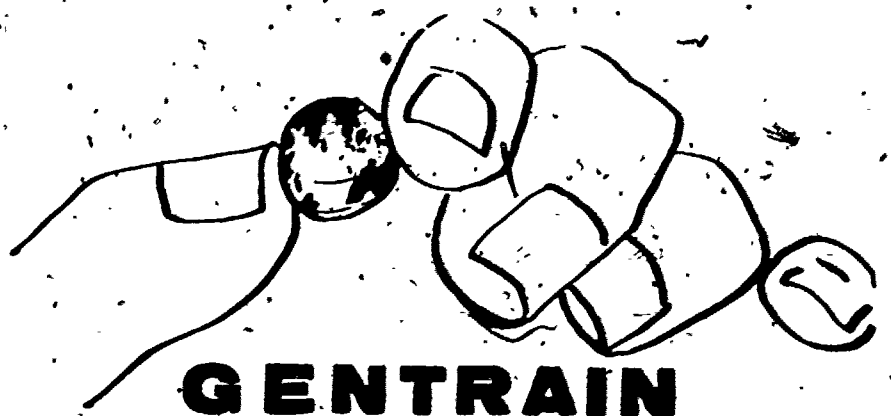
To facilitate the preparation of the sixteen syllabi, certain faculty members were released from their regular teaching assignments, and professors emeriti and other curriculum specialists were employed. Additional resources were expended in having the Gentrain team visit other institutions where interdisciplinary efforts were being made.

When it became apparent that the syllabi had reached an appropriate level for instructional use, the Gentrain courses were evaluated by the college's curriculum advisory committee, given course numbers, and included in the college catalog and class schedule. At the same time, the process of articulation with other colleges was being carried out to assure acceptance of the courses for transfer credit. When all this was achieved, the syllabi were printed in sufficient numbers to offer the modules to students throughout an experimental year, and the project was ready to go.

IMPLEMENTATION

Publicity. Considerable effort was expended in publicizing this new approach to satisfying general education requirements. Advertisements were run in the local newspaper, faculty members appeared on local TV shows, posters were liberally printed and posted around the campus, and high school counselors as well as campus counselors were thoroughly briefed on all aspects of the project. The first poster used, shown in Figure 2, created a good deal of interest and led to numerous student inquiries.

Staffing. One faculty member was released from his usual teaching service to the Gentrain project, where his time was divided between coordination and teaching. Two other regular teachers carried a partial load in Gentrain, and one part-time instructor was hired to fill out the teaching staff. For any given unit or module the team was allowed to bring in well-known experts on a specific topic. High-quality multimedia materials were sought throughout the school year.



GENTRAIN

All the Humanities get together on civilization: an interdisciplinary approach. Satisfies all Gen.Ed. requirements except Fresh.Comp. & Science. Take any two-wk. segment (for 1 semester unit of credit) or all sixteen, or ten, or three, or five.

Films, Slides, Music, Guest Speakers, Field Trips

Large group, small group, individual work

Credit/No credit, Letter Grade, Community Ed. sections.

112-transfers to UC system & state colleges
212-transfers to State colleges
912-adult education

Figure 2. Gentrain Poster

Classroom Procedures. In planning and developing the course modules, the team agreed that the material could not practically be presented in a strict historical context but that a thematic treatment could work well. During the planning for each unit, a theme, or common thread, was interwoven throughout the historical period and the interdisciplinary (rather than multidisciplinary) aspects of the material emerged.

Each of the four instructors was assigned about three hours of instruction, although sometimes it became apparent in planning that one or two needed more than three hours. Actual class hours were then scheduled so that one presentation effectively led into the next. During the first hour of class, the general theme was introduced by the coordinator; then each instructor took ten minutes to explain how the material he would present in the segment related to the theme. Near the close of the first hour, an informal interplay between instructors and among instructors and students summarized the introduction. Beginning with the second hour, the teachers began the prepared presentations listed on the schedule which had been handed out.

The team found that careful planning for each of the fifteen instruction hours (the sixteenth was reserved for evaluation and testing) was essential to avoid an enormous waste of time. Careful preparation should not be misconstrued as rigidity. The team encouraged active class participation and an informal atmosphere. By agreement, interruptions by either student or the other instructors were encouraged. Although the team was concerned about these at first, they found that seemingly irrelevant questions and comments often sparked productive discussions within the thematic context. This procedure helped a great deal to break down the barriers of formality common to classes of 85 to 100 students.

PROJECT EVALUATION

Assessment of the project has been continuous--students surveys were administered during the seventh and fifteenth units of the program, and the results gave a clear design for future program changes. The responses of students were fundamental to improving both the selection and presentation of information. The Gentrain faculty members also evaluated each module as it went along and made changes when necessary. These assessments were most helpful for second-year planning.

College administrators and community members, too, have been part of the continuing appraisal. A special administrative evaluation, made early in the project's development, helped to see it through the experimental year. Unsolicited letters have been received by the college from community dignitaries who have been among Gentrain's students. They all complimented the project and clearly stated that this means of interdisciplinary study has great meaning and value to the students.

Written reports have been rendered by peer faculty on the campus and by the guest speakers for the course. A recent conference held on the campus brought more than one hundred instructors here to learn about innovative interdisciplinary programs, and Gentrain has elicited numerous requests for more information from instructional personnel across the nation--in person, by telephone, and by written inquiry.

Still another source of evaluation has been the consultants, who have greatly assisted our progress from idea to implementation. The outside point of view certainly helped us maintain objectivity in the development stages.

Finally, we have asked an official from the National Endowment for the Humanities to visit the campus when Gentrain is being offered because we feel his views would provide an optimum evaluation of the project.

ACCOMPLISHMENTS

In approximately one year the Gentrain staff was able to plan and articulate a general education course of study consisting of sixteen separate segments. A comprehensive syllabus for each of the units was written, printed, and distributed to the students during the implementation phase, although this accelerated pace sometimes aroused some anxiety in the staff.

Permitting flexible options for students turned out very well, because Gentrain precluded the need to take specific whole-semester courses to satisfy general education requirments and fused the disciplines effectively. Students were also allowed to choose how they would be evaluated and graded. The alternatives were: (1) a university transfer-level letter grade; (2) a credit/no credit arrangement whereby the achievement of credit can be transfered to many other colleges and universities; or (3) individual enrichment for neither credit nor grade.

By using a short-cut registration procedure, adults from the community who were exclusively interested in Gentrain could avoid the usually time-consuming process of regular registration. Great appreciation was expressed by the students for their courtesy.

The two-week modules of the Gentrain project appear to be just the right length. Most students surveyed indicated that the time frame was good and that the information in each module stood on its own. This matter had been a real concern to the curriculum designers, since students could come and go as they pleased, depending on their interest in a given segment, and thus no individual segment prerequisites could be adopted.

Offering sixteen modules each school year proved to be inequitable to both faculty and students. Because the last segment coincided with the final exam period for the entire college, many regular students were unable to sign up for the final Gentrain offering. This scheduling also put pressure on the instructors, who were teaching in Gentrain and examining students enrolled in other traditional courses at the same time. The staff solved this problem the following year by truncating the last unit.

The student surveys proved to be valuable in determining whether the student target population was being reached. The data collected strongly suggests that a high degree of success has been achieved. Gentrain students included: veterans, women in the reentry programs, retired adults, young "regular" students taking other traditional courses, and handicapped students of all ages. Interestingly enough, the drop-in/drop-out aspect of the program seems to be working too. Some students have taken all modules, some have taken only one or two, and a few have enrolled in one segment, dropped out, and returned later on down the line.

The Humanities Program At The University of Denver

—Mary Kime
—Ed Lindell

With the help of a grant from the National Endowment for the Humanities, the University of Denver has developed a program for the teaching of the humanities in which an interdisciplinary faculty, focuses on a major civilization at its point of high achievement, emergence, or decline. That civilization is studied as a whole, its art, history, language and literature, religion, philosophy and music becoming means for understanding its unique nature. Among the twelve programs offered are included Classical Athens, Elizabethan England, Mexico in the 20th Century, Black Culture in America, Sung China, Imperial Rome. Students in the program enroll in it full-time during a given quarter, for fifteen credit hours, making it possible for the study to be made in depth. The program satisfies the lower division general education requirement in the humanities and may also be taken as an elective.

Among the special characteristics of the program are its opportunities for the students to be in continuing dialogue with each other and a team of faculty specialists, drawn from both senior and junior members of the faculty, whose expertise illuminates different aspects of the given culture. The relationship of ideas and values to the major political and social decisions made by the peoples of the culture and to their works of art is an important emphasis. The students' knowledge of the period is further enhanced by the inclusion of lectures by scholars from outside the university, special films, musical and theater performances, and social and cultural events which make "live" the cultural experience under scrutiny.

Students in the program have uniformly felt that it has provided them with a quarter of intense learning superior to many of their traditionally organized courses. Faculty in the program have found the interdisciplinary approach and the team teaching a rewarding challenge.

Humanities For Technology Students

-- Gary Roberts
-- James Stewart

Abraham Baldwin Agricultural College (ABAC), a two-year unit of the University System of Georgia, serves south Georgia as a comprehensive community college with a major emphasis in agriculture and agriculturally related fields. ABAC has a teaching faculty of 104. The humanities faculty includes 28 full-time instructors, five of whom hold Ph.D.'s. The College offers a broad spectrum of college parallel majors. Recent years have witnessed an increased emphasis on career and technical programs. ABAC is an "open door" institution; and many of its students reflect serious limitations in academic preparation for college.

The need for curricular change was especially acute in the career programs, where general education requirements were perfunctory in nature; including only minimal requirements in English and U.S. history. The new program grew out of faculty concern that the general education requirements should provide a more useful and effective experience with the humanities. A series of faculty conferences was held, and consultants were used in an advisory role. As an outgrowth of these meetings, the college applied for an NEH Planning Grant, which was funded in 1972. Under the grant, a faculty team of two historians and two English instructors developed the format and design of a new interdisciplinary program in the humanities for technology students. ABAC received an NEH Program Grant in the fall of 1973 in order to implement the new curriculum fully.

The Life Studies (LST) program represents the most innovative and far-reaching departure from the traditional curriculum in recent years. It replaced the old general education requirements in history and English with a three-course sequence in the humanities. The new program not only strengthens the traditional emphasis on writing and history but also introduces literature and philosophy into career programs for the first time.

The primary objective of the project is to demonstrate the relevance of the humanities to the working world of technicians and middle level management personnel. It seeks to accomplish this by promoting self-awareness; encouraging thinking; utilizing student interests as vehicles to broaden student awareness, improving student writing skills; discouraging provincialism; and demonstrating the interrelationships of the humanities and career objectives of the students.

The program is thematic, centering around the themes of natural rights, change, and identity. One five-hour course in the 15-hour sequence is devoted to each theme. In the first course, students examine basic conflicts in rights in human society through an interdisciplinary approach embracing history

and literary works such as Athur Miller's The Crucible and John Steinbeck's The Grapes of Wrath. The second course explores the nature of change, with particular emphasis on the influence of technology as an agent of change. The third course focuses upon the question of identity, utilizing a broad-based cultural approach which explores political, social, aesthetic, intellectual economic, and religious elements in the identity of each student. All the courses are team taught by three English instructors and two history instructors. Sessions are interdisciplinary, and multiple approaches are used to reinforce each specific objective from differing perspectives. Class activities include large class lectures, discussion groups, writing sessions, individual projects, and student-teacher conferences.

The program is a joint effort of the Social Science and Humanities Divisions. The director of the program is an historian functioning administratively under the Chairman of the Social Science Division, who is also the Federal Programs Officer of the College. The Chairman of the Humanities Division serves as assistant director. Each team has a "lead" teacher whose responsibility it is to direct the work of the team, maintain records, and perform administrative functions related to the classroom activities. An advisory committee composed of members of the technology faculty provides advice and guidance from its perspective.

The program's impact has been substantial. The program has greatly enlarged the humanities emphasis in technical curricula. Some of the traditional barriers between humanities faculty and technology faculty are being removed. Techniques developed in the program are being introduced into other classes. Inquiries from other institutions are increasing. Student performance on state-wide tests has improved markedly. Most significantly, students who have completed the program attest to its value for them. Considering that most of them were uninterested in the humanities at the outset, this is the best commentary on the effectiveness of the program that can be offered.

A Contemporary Curriculum in the Humanities For Community College Students

--Ed Dehnert
--James Quinn

From July 1974 through June 1976 the City Colleges of Chicago, Miami-Dade Community College, Florida, and the Coast Community College District, Costa Mesa, California, worked as a consortium to produce a general humanities program for the "new learner" in large urban multi-campus community colleges. Most such students have distinct occupational and career goals which are often technologically oriented and which provide little direct contact with humanistic disciplines or concerns.

Certain premises were adopted:

1. The courses would be interdisciplinary. All the arts, rhetoric, history, and philosophy are integrated in an effort to transcend the interests of individual disciplines and to enable teacher and student to involve themselves in a dialectic search for a definition of what "human" means.

2. The materials would be developed after the manner of a "teacher's training manual." Detailed teaching methods and A/V devices are provided so as to help the teacher-specialist become a capable generalist.

3. The popular arts and the mass media would be exploited so as to engage the student as a partner in a discussion. A new literacy is called for in our urbanized technological culture. Popular, commercial, and cultivated styles all define human life and condition human judgments. There is no presumption that the popular is cheap and shallow or that the cultivated is lofty and profound. Rather, any genre can be a source for insight into what "human" means in this last quarter of the twentieth century.

The first course is a "core" which takes the "self" as its theme, because this seems to move immediately to the most obvious human concern. The arts are engaged as lending concrete imagery to the philosophical effort: the dialectic search after human meaning.

The second course is chosen from a series of three options:

1. The American Dream: a deeper study of our own culture in terms of its philosophies, mythologies, and specifications of artistic genre.

2. Men and Women: a study of more extended works around a central theme of basic human relationships.

3. Technology and the Future: a study of the new artistic styles, cultural patterns, and philosophies which follow from our "holoscopic technology."

The specific A/V materials developed for each course have two premises: most "off-the-shelf" A/V materials are in a self-contained lecture format and most are too long for a typical class period. Therefore, all the audio and video tapes are planned as short, open-ended "teasers" designed to stimulate class discussion. They require teacher/student interaction in order to move toward analysis and understanding.

The hope is that a genuinely contemporary course is made available and usable and that the popular arts and mass media are integrated with classical humanistic studies in a way which illuminates the perennial problems of self-hood, the self and others, and the self and what transcends the here and now--all this within the context of our mass, urban technological culture.

The Colorado College Plan

— Joe Gordon
— Rudy de la Garza

The Colorado College Plan (or block plan), a radical departure from the traditional semester or quarter system, was adopted in 1970 after exhaustive studies by faculty, administrators, and students into better methods of teaching and learning.

The principal advantage of the Plan is that it enables students to concentrate on only one academic pursuit at a time. It provides for an in-depth study of that discipline over a short period. And, since most students are taking--and most faculty are teaching--only one course, most classes are small, usually approximating the 14 to 1 student-faculty ratio of the College as a whole.

These are the chief characteristics of the Colorado College Plan:

1. The academic year, September to June, is divided into nine blocks. Each block is typically three and one-half weeks, followed by a four and one-half day break (Wednesday noon through Sunday).

2. A "principal course" is usually taken by every student in every block. Most principal courses are given for only one block, but some extend for two or three blocks. In each block, the student customarily earns one unit of credit (each unit is equal to 3.5 semester hours). A student does not, and indeed may not, take more than one principal course per block.

3. Each class has its own "course room," reserved exclusively for the one group of students. Faculty and students within each course are free to set their own meeting times and use the course room for after-class informal study.

The Colorado College Plan is a result of a College-wide effort to create new opportunities for educational betterment, including academic affairs, leisure and residential programs, and the campus environment, and to get increased effectiveness and efficiency in the use of the College's resources.

No longer are students faced with the competing demands of three to five simultaneous courses, where their efforts were fragmented and the courses too numerous for the in-depth study of any one. The spontaneous forms of learning, through discussions, extensive field work, informal lectures, and independent readings, are no longer blunted by conflicting schedules. An instructor in a principal course knows, for instance, that he can schedule a visiting lecturer or a field trip for his class without interfering with students' other academic commitments. Students, and faculty control their own time, their work and study patterns, and even their course rooms.

Finally, the Plan is ideally suited to distinguished visiting faculty in that it allows them the flexibility of teaching in any manner they desire --lecture, tutorial, discussion, or any combinations.

In 1971 the Colorado College requested and received from the National Endowment for the Humanities a small Planning Grant of $28,000 which enabled us to study in detail the educational soundness and economic feasibility of establishing a Southwestern Studies Program at the College.

The program we wished to explore was both an interdisciplinary and interracial/cultural study of the American Southwest: its land (Western Texas, New Mexico, Arizona, Southern California, and Southern Colorado); its people (Red, Brown, Black, and White); the relation of land and people (environment); and the relation of people (racial and cultural issues). The heart of our program was to be a balance of intellectural understanding and social involvement.

At the conclusion of our Planning Grant period it was agreed to by our faculty and administration that the Southwestern Studies Program would serve the interest of our students and our area, and we began actual development of the program. In February, 1973, we presented a Program Grant Proposal to the National Endowment for the Humanities requesting assistance for the College in covering the additional cost of developing a Southwestern Studies Program. In June, 1973, we were awarded a grant of $241,577, including College matching funds.

We felt this was an important program. It was important to Colorado College because it attempted to broaden our educational options by opening new avenues of thought and experience for our students and faculty through interdisciplinary and cross-disciplinary study. But it did so by insisting on traditional intellectual values and demanding manageable focus - the Southwest. The program was important to our community and to our region because it addressed itself directly to the study of both; not, however, in a simplistic or piecemeal fashion. The Southwest, as much as any other part of our nation, is a delicate environmental and cultural balance. The student of its religion, art, history, and literature has always understood this. We felt the program was important educationally because it attempted to unite an intellectually rich subject with important cultural and racial issues. We have insisted that cultural/racial studies are important and are academically productive, especially when related to social, artistic, historical, and environmental perspectives. At least, we were attempting a new approach, different from traditional and institutional ethnic studies programs.

While our Southwest Studies Program was not intended to completely alter the direction of education at the College, the program became an important and integral part of thw whole educational experience. Perhaps a listing of present courses will indicate the breadth of our base:

SOUTHWEST STUDIES CORE CURRICULUM

(1975-1976)

Introduction and Orientation

Freshman Seminar: The American Southwest - The Heritage and the Variety

Basic Area Coverage Courses

Humanities	*Social Sciences*	*Natural Sciences*
Literature of the American Southwest	*Anthropology of the Southwest*	*Water in the Arid Southwest*
Ethnomusicology	*History of the Southwest under Spain and Mexico*	
	History of the Southwest since the Mexican War	

Specialized and/or Advanced Courses

Spanish Literature of the American Southwest	*Ethnohistory*	*Pinon-Juniper Ecosystems*
Aesthetics	*Arts of the Southwest*	*Southwestern Ecosystems*
American Indian Music	*Environmental Economics*	*Geology of Colorado*
Indian Religions in the Southwest	*History of the American West*	
	Anglo-Mexicano History	
	Chicano Politics	

Semesters in Santa Fe and El Paso

Advanced Interdisciplinary Courses

Newberry Library Program *Southwest Institute*

In our planning period we encouraged course development as interest and personnel allowed. Naturally, we guided certain programs and encouraged particular faculty, but generally our aim was to create a favorable atmosphere leading toward professional interest and individual involvement. This we did with the aid of our planning grant by encouraging curriculum development and assisting in part and full-time recruitment of qualified faculty. Next, we brought focus and structure to the program by instituting courses and programs which instilled balance and rigor into the entire curriculum. It was for this phase of our development that we applied to the Endowment for the Program Grant.

COLLEGE FACULTY TRAVEL AND ENRICHMENT PROGRAM

Travel and per diem funds were requested to further involve and educate our faculty and staff - to allow them to attend important regional conferences, visit research centers, plan course work and field trips, and contact possible visiting faculty and resource personnel. We knew that we had an able and professionally qualified faculty at Colorado College, solidly based in disciplinary practice. During the planning grant period we also discovered that many faculty were very interested in applying their knowledge to the study of the Southwest and in using the Southwest as an important resource/teaching tool. To encourage these interested faculty, we suggested, through interviews, possible ways that they could integrate the Southwest into their teaching and offered our help. The overwhelming response of the faculty was a desire to further familiarize themselves with the area and its particular research potential. Many of our present and projected courses are the direct result of these travel funds, and thus we feel they were an important part of our overall program.

Next in importance is what we called "Course Development and Research." These funds were used primarily to develop interdisciplinary courses among members of our faculty who were already involved in teaching courses on the Southwest. However, the funds were not used for release time from teaching. Rather, they were available to assist faculty in necessary planning, research, duplication costs, bibliographical work, etc. There is no guarantee of productive interdisciplinary teaching unless it be sound planning, and we were determined to assist our faculty in that effort.

This determination explains, as well, our request for a "Symposium on Interdisciplinary Teaching." Interdisciplinary education is more than just a common interest between a group of faculty and students. Over the years, principles, techniques, and procedures have been developed which help to illuminate the whole process. Through a series of informal gatherings, where papers were presented by experienced College and visiting teachers, and where discussions followed, we studied the entire subject of interdisciplinary teaching and its practical application to the Southwestern Studies Program. The conferences directly benefitted our younger faculty, who were most interested in interdisciplinary teaching, but also effected a climate of professionalism throughout the program.

VISTING FACULTY AND CONSULTANT PROGRAM

At first we brought consultants primarily to meet with students and faculty and to advise us on particular issues. Later we used them primarily as adjuncts to teaching. Certain minority faculty were in short supply. The demands on their time were tremendous and it was often impossible to get them to come to Colorado College for a block. However, we were successful in getting them to join specific classes for three or four days. This was enough time to develop rapport and the students were able to get a feeling of who and what they were and what they represented--intellectually and culturally. The consultant program was directly related to the visiting faculty program in that we often asked consultants to visit us with an eye to evaluating them as future visiting faculty.

The visiting faculty program seemed most essential during our development period and was intended to serve several specific needs both from the point of view of the College and the Southwestern Studies Program. One of the advantages of the Colorado College Plan is that it is easier to hire visiting faculty for a block (one month) than for an entire semester. The Plan, then, offered real flexibility in attracting the best and most knowledgeable educators and scholars whom the College might not otherwise have been able to utilize. From the program's point of view, the idea was appealing in that it allowed us to fill essential curriculum gaps without the necessity of hiring full-time faculty, although all reasonable effort at permanent faculty recruitment continued. Further, such notable educators had a tremendous effect, through College lectures and symposia, on our faculty, students and community--creating further interest and involvement. The program also allowed us to benefit from experienced minority educators and writers without putting the College in the invidious position of pirating, although here too diligent recruitment continued.

CURRICULUM AND SPECIAL PROGRAMS

It should be noted first that these "Special Programs," as in the case of the "Visiting Faculty Program," attempted to capitalize on the unique features of the Colorado College Plan and to make it work effectively in the development of the Southwestern Studies Program and vice versa. For example, under the Plan a student takes and the instructor teaches only one course at a time. Neither has other commitments; consequently, if an instructor feels the course can be more effectively taught in the field, he is free to take his class wherever he wishes. Such mobility, if properly planned, offered a whole new perspective to undergraduate education. Second, the programs described here do not in any way represent the totality of courses offered in the Southwestern Studies Program. Rather, they represent special needs and educational opportunities that became apparent to us during our planning grant investigations.

OFF CAMPUS PROGRAMS (SEMESTERS IN SANTA FE AND EL PASO)

Since a basic premise of our program has been the value of the Southwest as a resource/teaching tool, and since this goal has been achieved most significantly by allowing faculty and students to experience the Southwest, the field trip assistance allowance was an important adjunct to our program. We envisioned a program in which students could experience, in depth, the reality of the American Southwest; to benefit from the rich research materials in the area; and to interact with a variety of resource people living and working there. To this end the Southwestern Studies Program, in cooperation with various departments of the College, offered a semester of courses in Santa Fe in 1973 and 1974. The program allowed students and faculty to use the rich cultural and historical resources of the area without incurring normal high field trip costs of traveling to and from Colorado College. All the courses offered in the program came into being as a result of our planning, and each directed itself to subjects and materials found in abundance in the Santa Fe area; primary and secondary resource materials and supervisory personnel were at hand. Speculative knowledge and the practical reality were blended into the total educational experience.

During the third year of the grant the program was moved, on an experimental basis, to El Paso, Texas. The reasons for this shift were many, but chiefly it was the feeling of our faculty that the program needed the balance of an urban-border environment to contrast the experience of Santa Fe. Further, because of our good relations with the University of Texas at El Paso and their initiation of a Borderlands Program with funds from the National Endowment for the Humanities, it was felt that our students would benefit from exposure to the experience of the UTEP faculty in this area and the rich cultural diversity of the UTEP student body. The program at UTEP was so successful we have decided to rotate the program; one year in Santa Fe and the next in El Paso.

SOUTHWEST SUMMER INSTITUTE

Again, in our discussions with educators during our travels under the planning and program grants, we asked how our program could benefit the Southwest, especially educationally. Again and again, the need for a comprehensive over-view was suggested: an institute for teachers working in the Southwest, but who were not trained or prepared to understand the complex social and cultural patterns of the region.

The task was an imposing one, but our experience did indicate that there was a definite and legitimate need. Our first institute began in the summer of 1972. A truly interdisciplinary program, it dealt with the arts, prehistory, history, and ecology of the Southwest. Subsequent institutes, offered in 1973 through 1976, have dealt with human biology, cultures and literatures; bilingual and bicultural education in the Southwest; arts of the Southwest; and the cultures of the Southwest in relation to those of Mesoamerica. All the institutes have incorporated teaching demonstrations and studios designed to teach basic techniques and practical methods of adaptation to classroom use. Each institute supplemented classroom work with a week-long field trip to the Southwest to study at first hand the concerns of the institute.

Beginning in the summer of 1976, Colorado College offered a Master of Arts in Teaching Program in Southwestern Studies. It was felt that Colorado College could offer a high quality M.A.T. in Southwest Studies within the existing framework of the Summer Session and that this program would be received with enthusiasm among teachers in the area. In the last few years, Colorado College has strengthened its reputation for excellence in providing high quality subject-matter oriented teacher education. This reputation has been due in part to the Arts and Humanities Institutes given over the last nine summers, in which a large number of Colorado College faculty have worked imaginatively with several hundred local teachers and school administrators. In addition, Colorado College has become well known in the region for its interest and concern for the Southwest. This has been due in part to the Southwestern Studies Program and to the summer institutes offered in Southwestern Studies. This new degree program involves both an interdisciplinary and intercultural study of the American Southwest. The program is designed to provide both elementary and secondary school teachers and administrators with a better understanding of the region and its people.

FRESHMAN SEMINAR: THE SOUTHWEST - THE HERITAGE AND THE VARIETY

This course was conceived in direct response to the students' needs. The transition to college-level work is always difficult for a new student. When the transition also necessitates adjustment to a new teaching system, the Colorado College Plan, the shift is doubly difficult. Minority students are often faced with the added problem of adapting to a new and often foreign environment. Realizing the general problem, the College has instituted a series of "Freshman Seminars." While the seminars are academically oriented, by being small (fifteen students) and perhaps a bit more casual, they also

attempt in various ways to facilitate student adjustment. We felt that an interdisciplinary course on the Southwest would provide a legitimate and yet familiar academic focus for such a Freshman Seminar. The course was especially suited to our minority students - although not limited to them - in that its faculty was interracial. Through a variety of readings, both the heritage and rich diversity of the Southwest has been emphasized: a diversity of land forms and environments; a diversity of histories thousands of years old that confront the present with models of co-existence, conflicting ethnic demands, and common problems. The course enrolled up to thirty students and has served as a base and model for all interdisciplinary/interracial courses in the Southwestern Studies Program.

SOUTHWESTERN STUDIES ADVANCED RESEARCH SEMINAR
THE NEWBERRY LIBRARY PROGRAM

For any scholar familiar with the rich resources of the Newberry Library little explanation of this category is necessary. However, our primary goal here has been to give advanced and superior students the opportunity to do primary and original research. The Newberry was a logical choice because we had already developed close relations with the Library, because the Newberry holds two of the finest collections of Western Americana in existence - the Edward E. Ayer and Everett D. Graff collections - and finally because the Newberry was anxious for us to cooperate in their newly developed "Center for the History of the American Indian," funded by the Endowment.

SOUTHWESTERN STUDIES INSTITUTE

This course was designed to provide the needed depth and perspective to serve the interests of those students who had become knowledgeable in Southwestern Area Studies through past participation in Southwestern Studies courses and programs. Organizationally it was based on the successful design of the summer school institutes and was structured to allow experimentation with the variety of teaching alternatives under the block system. The course was taught in a two-block period by three faculty and was an interdisciplinary and synchronic study of culture group relations in the American Southwest, past and present. The institute focused on particular periods and specific issues.

Such, in brief, is the background and the rationale of the Colorado College Southwestern Studies Program. Over the past five years approximately one hundred consultants, twenty-five visiting faculty, and some fifteen hundred students have been involved in the program. NEH funding ended in August, 1976, but the College has been sufficiently pleased with the value of the program to continue its operation as a regular adjunct to the curriculum.

America's new localism and regionalism may very well spur the recrudescence of the liberal arts. It was after all, not in any of the great sprawling national states that the strong roots of the Western humanistic tradition were sunk in the first instance, but rather in tiny, by modern standards, communities and city states: the kind so admirably epitomized by Athens, the Roman Republic, the Italian city states, the medieval towns, and the London, Paris, Boston, and Philadelphia of earlier times. Even when culture is not fixedly local in root, it tends almost always to be regional: witness the vital influence of the South and of New England in American history. Compare this with our national culture today!

. . . . . .

The appaling decline in our time of culture in any sense this word might have had in other ages of Western history comes directly, I believe, from the decline of localism and of regionalism.

--Robert Nesbitt

THE FACULTY & THE HUMANITIES: TWO ENDANGERED SPECIES

By Arthur M. Cohen

The National Endowment for the Humanities is the only federal agency dedicated exclusively to promoting and supporting the humanities in American life. It does a superb job and, considering its limited budget, has influence far beyond its means. It is not my place to recount the Endowment's achievements, suffice to say that millions of people have been touched directly by its public programs, thousands by its research grants, fellowships, and education divisions, and other millions indirectly through the efforts of those who have been educated and encouraged to act under its auspices.

We are here because of the Endowment's interest in the humanities in higher education. Many of you have been direct recipients of its awards and others have been affected by its work in your own and neighboring institutions. I represent the Center for the Study of Community Colleges, a research organization dedicated to doing just what its name implies. We assess community college programs, analyzing their directions and making recommendations for further involvements. We study the literature in the field, conduct surveys, and assist policy makers in planning the future of these institutions.

Two-year colleges currently enroll more than thirty percent of all students in post-secondary education in America, a figure that has increased markedly in recent years as the growth rate of these institutions has progressed at a pace greater than that of the senior colleges and universities. Nevertheless, except in a few small independently controlled institutions, the humanities are not widely emphasized in two-year colleges. Curriculum trends in recent years seem to have gone in other directions. Those of us on the side of the humanities deplore this and each has his own explanation for it. Whatever the reason, trustees, administrators, faculty members, and state-level planners see a plethora of roles for the colleges. The perpetuation and diffusion of the humanities typically occupies a priority status far below that of career education, remedial studies, adult basic education, and programs of immediate utility. These perceptions influence legislation, policy decisions, college planning and budgeting and, not least, the patterns of curriculum and staffing.

The National Endowment for the Humanities is concerned with strengthening the humanities in two-year colleges. It needs information about the status of these programs: who teaches them, who studies them, what the trends really are. In order to develop this information, the Endowment called on the Center for the Study of Community Colleges to engage in a multi-phased research project. The first phase, begun in 1974, yielded reviews of the literature pertinent to humanities faculty, curriculum and instruction, and students. The second phase included a nationwide survey of full- and part-

time faculty members in which a precise sample of instructors in 156 colleges was drawn and an eleven-page questionnaire distributed and retrieved from 84% of those surveyed. This procedure yielded authentic data pertaining to people teaching history, literature, foreign languages, and sixteen other disciplines under the humanities rubric. The next phase will be a study of curriculum and instruction, while a later phase will deal with students' attitudes toward the humanities.

My report today is based on what we have learned about the faculty teaching the humanities in community colleges. The reviews of the literature that we developed in the first phase of the study are available to you on request from the Center. Here I will report on the new data that we generated in our national survey and discuss what I believe to be the implications of these data for the humanities, the faculty, and the community college themselves.

The faculty survey was designed to yield a great deal of information about the people teaching the humanities (which we defined as courses in any of 19 disciplines). We wanted to know how they relate to other instructors in their field, to their students, and to their professional organizations. We wanted to know their own degrees of satisfaction and desires for professional development. We wanted to know what they thought about the humanities, who their reference groups are, how they spend their time. In short, we wanted to develop a comprehensive picture of the faculty.

We found that about one-fourth of the faculty had themselves been students in community or junior colleges but only 15% had received the associate degree. Almost all faculty hold the bachelor's and 90% a master's. Our findings on doctoral degree holders are of particular interest. Traditionally two-year college faculty members have acquired a doctorate after some years on the job--that is, they do not enter the institution holding that degree but earn it at a later time. This was confirmed in our study because over one-third of the people with doctorates are age 51 or older whereas fewer than one-fourth of the total sample are in this older age group. In addition, 19% of the people teaching humanities hold their highest degree in Education, thus suggesting that the person with a master's in a teaching discipline picks up a doctorate in Education while he is employed as an instructor.

A much higher percentage of instructors have the doctorate today than even five years ago. We found 14% of the faculty with the Ph.D., Ed.D., or other doctoral degree as compared to 8 to 10% in studies done in the late 1960's. The apparent reason is that the growth in faculty has slowed down considerably. Heretofore, faculty members who attained doctorates while they were on the job were balanced by the influx of new people without higher degrees, thus maintaining a constant ratio. Now that the percentage of new full-timers employed annually has dropped off considerably, the tendency of working faculty to obtain the advanced degree has moved the percentage of doctorate holders higher.

Further, 24% of our sample say they are working on a doctorate now. If only one-fourth of these instructors get the degree by 1980, the ratio of doctorates will increase to 20% of the full-time faculty. Add to that the

likelihood that a greater number of new full-time staff members will have doctorates and a 22% total figure by 1980 is not unrealistic. In short, we are forecasting a rapid upturn in the percentage of full-time academic faculty members with doctoral degrees.

Affirmative action seems to be taking hold only slowly. We found a ratio of two to one males over females, rather a constant with the ratio reported in earlier studies. There are very few ethnic minorities teaching humanities; 2.6% Blacks, 1.9% Chicanos, less than 1% Asian Americans. In new colleges--opened in the past five years--a higher percentage of the faculty is female and/or younger than in older institutions but ethnic minorities are not represented there to any greater degree.

Taken as a whole, the faculty are strongly against preferential hiring for women and/or minority group members at their own college (61% against 24% for). Support for strict enforcement of affirmative action policies tends to come from the part-timers with no outside employment, from the women and ethnic minorities, and especially from the younger instructors. The opponents are older white males, either full-time instructors or part-timers with regular employment elsewhere. Because the older white males are highly represented among administrators and division and department chairpersons--the power structure in the colleges--we do not expect affirmative action to have much effect on the sex and ethnic composition of the colleges any time soon. And, incidentally, my saying this to a group of administrators earlier this year brought shrieks of denial. Each president adamantly pointed out how he was rigorously pursuing the problem of ethnic and sex discrimination in employment at his own institution. Single colleges may be exceptional, but I must stand by our data; nationwide there are not representative numbers of women and minority group members among the teaching faculty, even among the part-timers who are employed on an hourly basis.

We particularly wanted to get information about the differences between full-time and part-time humanities faculty members in the colleges surveyed. We found part-timers to be highly represented in religious studies, foreign languages, and art. This is probably because local ministers frequently teach religious studies; teachers from the local high schools often teach English as a Second Language; and artists who work at other pursuits may teach art history. One third of the part-timers have no employment other than their work at the college. The older ones are probably retired people teaching one or two courses. Many of the younger ones are trying to get into full-time teaching at the same time that they complete their graduate studies at a nearby university. Nearly half the part-timers are age 35 or younger.

Part-timers tend to be less experienced than full-timers. They read fewer scholarly or professional journals, are less likely to be members of professional associations, are less concerned with research, curriculum and instruction, and with the humanities, and are more likely to hold the university as a reference group. However, they are much like the full-timers in terms of their concern for students, levels of satisfaction, and the types of training they prefer. Colleges in the South tend to be heavily weighted toward full-time faculty members. The large Western institutions are heaviest in part-timers.

We were interested in determining who the two-year college faculty see as their role models because one's dominant reference group affects his/her professional orientation. We asked the respondents to rate eight designated reference groups as sources of advice on teaching and also asked questions regarding the types of positions that would appear attractive to them in five years. We found that instructors who look to the university as their reference group are chiefly those who have not been teaching very long in the two-year college. They think that people with doctoral degrees are more capable or knowledgeable, and they have a stronger orientation toward their academic discipline.

The instructors' attitudes toward high schools are of note here; as a group the faculty have broken almost completely with the lower schools. Although half the faculty in our sample have had secondary school experience, people in this group tend to be older and are not being replaced as rapidly as they once were. More to the point, few of the faculty want anything to do with the secondary schools, seeing teachers there as poor sources of advice on teaching, not attempting to articulate curriculum with them.

When asked how they would spend their working days if they had free choice in the matter, over 50% of the respondents indicated they would give more time to their graduate education, and to research or professional writing. Student interaction outside class, personal affairs, and planning instruction were favored by nearly half. Over one-third reported they would spend less time than they now do in administrative affairs.

Almost all (86%) said that within the next five years they would like to take steps toward professional development. In order of popularity, these steps were to get a Ph.D. or Ed.D., enroll in courses in a university, enroll in in-service courses at their college, get a master's degree, and get a Doctor of Arts degree. If they had a free summer, traveling and taking classes/reading/studying seemed most appealing.

The number of hours faculty spend in the classroom seems to be dropping. National Education Association studies done in 1974 and 1971 showed a mean centering on 17 hours. As of Spring 1975 the humanities faculty at least, seem to be spending somewhat less time than that in classroom instruction. Almost one-third of the respondents reported 13 to 15 hours of classroom teaching, while 17% indicated 10 to 12 hours, and 13%, 15 to 18 hours.

Several other questions about faculty work patterns are of note: 76% indicated that in the past three years they had attended an off-campus conference or symposium related to teaching; 73% used a syllabus for teaching their courses, and 93% said they had revised their syllabus and/or teaching objectives in the past three years. On the other hand, only a few had done a student teaching assignment in a two-year college or authored or co-authored a published book. Eight percent had received a stipend or grant from a private foundation (e.g., Ford or Danforth), although over 16% had received such assistance from their college and 16% from a state or federal agency, such as the National Endowment for the Humanities.

Are the faculty satisfied? We asked questions such as whether if they had a chance to retrace their steps, they would choose an academic life and

we asked about conditions at their own institutions--autonomy, job security, freedom to choose materials, etc. We found that satisfaction is not related to the number of hours taught weekly. Nor is it related to full-time or part-time status. In fact, it seems generally unrelated to institutional conditions, more a personality trait that transcends the working environment. Perhaps this is not a surprise--happy people are happy people--but it does weaken the argument that faculty members would be more satisfied if they taught fewer hours or had better working conditions. Members of the satisfied group tend to be older, a finding that is confirmed by studies of satisfaction in other fields. The less satisfied are young people, working on doctorates, who would prefer teaching at a four-year institution.

Data are one thing, interpretations another. Much of our new information leads us to believe that faculty members in community colleges are becoming exceedingly insular. They see their own colleagues and students as the best sources of advice on teaching. They are interested in curriculum and instruction, in working on their courses, and on their teaching almost to the exclusion of other professional pursuits. When given a choice among eight possible career lines, they chose, "Doing what I'm doing now" as most attractive. They are relatively well-satisfied teachers with a frame of reference almost exclusively focused on their own work.

Perhaps this is laudable but it can be interpreted another way. Disciplinary affiliation is weak among two-year college faculty. Many instructors teach in two or more fields, understandable because few colleges have enrollments large enough to support a full-time instructor in cultural anthropology, art history, music appreciation, or cultural geography; hence the teacher's schedule is filled out with other courses. And the lack of orientation toward research--reinforced by the lack of reward for doing it and the teaching load--weaken disciplinary ties. The faculty's localism, lack of affiliation with national professional groups, and failure to read or write in the professional literature, make it difficult for them to maintain currency in their field. What will happen to the humanities as these tendencies become more marked?

You may be interested in the reactions of others to whom these findings have been presented. We invited college administrators and division chairpersons, state-agency officials and professional association representatives to seminars in the West, Midwest, and East earlier this year to discuss implications of the data. I have already mentioned the presidents' defensiveness when they heard the figures on women and minority group representation. The groups had some positive recommendations as well.

> Because interdisciplinary courses were mentioned repeatedly by the faculty as useful for breaking the pattern of traditional teaching in the humanities, the seminar participants felt that faculty members who are involved in first-level screening of job applicants should be encouraged to recommend candidates oriented toward interdisciplinary teaching, lest the president never see the names of those who might be more suitable than traditional instructors. For the same reason they felt the credentialling structure should be reviewed--does it penalize instructors with an interdisciplinary bent?

The relationship between the university as a participant in pre-service or in-service training of two-year college faculty members came under attack. Many of the participants felt that the universities were not serving the community colleges well unless they offered courses in late afternoons and on weekends so that full-time instructors could attend. The seminar participants readily agreed that employment of new staff would be severely restricted in coming years and that any involvement by the university would have to center on in-service education. Further, the groups were emphatic in their views that university offerings should not be along traditional academic disciplinary lines.

Participants suggested that two-year colleges not reward graduate units taken indiscriminately, but that faculty in-service development be furthered as a campus-based set of programs managed by a resident coordinator. And they felt that training of part-timers was desperately in need of strengthening.

The matter of general policy came in for a good deal of discussion in the seminars. The groups felt that information about the humanities on local, state, and national levels should be disseminated through conventions, professional association meetings, and numerous other channels. By way of continuing a dialogue on the humanities, the Western seminar recommended that the Chancellor's Office and the California Board of Governors consider developing an advisory committee or a task force as a communications link on humanities between the state and the local level. Other recommendations were for further communication of the humanities through the California Community and Junior College Association (CCJCA) Committee on Instruction, through the annual CCJCA convention, and through drive-in conferences sponsored by that organization. A conference for faculty members and division and department chairpersons in the humanities was proposed.

Although many participants claimed that humanities education at their college was declining, some felt that it was very much a part of the total curriculum. In the Eastern meeting, some administrators noted that at least one humanities course is required. Moreover, several participants stated that there has been an increase in integrated humanities courses which incorporate interdisciplinary studeis and employ team teaching. Nevertheless, there was a consensus among all the groups that the colleges, on the whole, tend not to be committed to education in the humanities. Many of the participants pointed out that humanities courses frequently are offered only to fulfill university-mandated transfer requirements or degree requirements imposed by accrediting agencies.

There was general agreement that few students beginning college are concentrating on taking humanities courses. Instead, for fear of not finding employment, they are attracted to the career-oriented curriculums. Many participants felt, however, that humanities education could be integrated into the technical courses. The goal of humanities education, as one expressed it, is "to train people, not technicians." Suggestions for

"Applied Humanities" courses were made and recommendations were offered for establishing non-course related humanities activities. Basically, the groups agreed that humanities education need not be confined within traditional definitions nor implemented solely through traditional curriculum and instruction channels.

My own interpretations run similar to those mentioned but go somewhat further. I am fascinated with the faculty attitudes themselves. The full-time instructors are concerned with their students, with their teaching, and with the humanities, and many undoubtedly try to foster humanities programs on their campuses. But the faculty seem unaware of several overarching problems that affect the humanities--employment patterns, for example. There are now more part-time faculty in the two-year colleges of America than full-timers. Although 20 percent of the full-time faculty teach humanities, a constant figure over the year, only 10.7 percent of the part-timers do. The expansion in new college programs, hence in faculty employment, is in other areas--business and management, public affairs and services, home economics, apprenticeships, computer and information science. And these trends are accelerating.

As the full-time faculty shrinks, who will speak for the humanities? The part-timers have no power; they are glad to have work. Few administrators are willing to become advocates for the humanities, pursuing instead those programs that generate the greatest FTE, hence the greatest flow of dollars into the colleges. And the regular faculty themselves exhibit more concern for their own welfare than for that to which they are ostensibly dedicated. Their professional associations argue for higher wages and shorter hours. When their disciplinary associations address the humanities, they consider arcane teaching techniques and disciplinary esoterica. When anyone brings enrollment trends to their attention, they respond by deploring the universities' reduction in course requirements and the community colleges' pandering to student desires for courses of immediate and apparent utility.

It is time for a shift in faculty thinking, a raising of sights, a vision of something more than one's own students and classroom. Consider examples from other fields. In 1960 the vocational educators faced a problem of diminution of emphasis at a time when the traditional academic disciplines were being fostered vigorously. That did not stop them from pursuing their objectives and now that they have in effect captured the United States Office of Education along with most state education agencies, they still have not stopped that pursuit. They are organized at regional, state, and national levels into committees, lobby groups, and task forces. Their uniform rallying cry is, "People need to work." They ignore the critics who say that for most jobs, people can learn best in apprenticeships. They ignore the obvious fact that the state of the economy, not the condition of the schools, dictates the job market. Did two million people forget how to work between 1972 and 1974? That many became unemployed. Did 500,000 re-learn how to work in the fall and winter of 1975? That many regained jobs. Similarly, the question of whether we have the right to impose our values on our students, perennially pondered by humanists, seems not to concern the advocates of occupational education who try incessantly to instill the teaching of the work ethic in the public schools.

Similarly, the slogan, "People need health" is vigorously promulgated by those who are concerned with medical practice. They ignore the data showing that seat-belts and a 55-mile-an-hour speed limit have more effect on longevity trends than all their pills, and only point to success in peculiar surgical techniques. Their critics question the development of drugs and forms of medication that create more problems than they solve. But that does not stop the advocates of a medical establishment that demands an ever higher proportion of funds to conduct its research and educational programs. And "Allied Health" takes over increasingly large portions of the two-year college curriculum.

The humanities are in trouble. And the biggest problem they face is that educators do not realize their dire state. Except for the Endowment, the humanities have no national lobby groups. They have pathetically few state agencies to speak for them to boards and governors and legislatures. They have few effective local lobbyists who insist on their being included in curriculums. Those who favor the humanities should not be ashamed of adopting the slogan, "People need to live as humans." They should not be ashamed of imposing the value of an appreciation for the highest forms of man's expression of self through his art, literature, and music. The problem with the humanities is that few people realize how precarious they are now in the face of the strides taken by the occupational and medical educators. Unless the humanities advance they will certainly go backward in relation to those two areas.

The humanities have been in retreat--dropped completely in some colleges. Tim Gunn, of the Endowment's Education Division, expressed his astonishment at learning that the community colleges of Wisconsin are devoid of humanities courses. South Carolina, too, has organized an entire community college system oriented toward career education. During the conduct of the faculty survey, many colleges elsewhere that were invited to participate responded with the comment that since nothing was happening in the humanities at their own institutions, they did not care to take part. This diminution of the humanities may be apparent but only a study of trends in curriculum and instruction, the next project for the Center, will reveal its magnitude. Undoubtedly the colleges' pursuit of manpower training in the second half of the twentieth century has been pronounced. And although for most colleges an emphasis on manpower training may be a delusion as great as that which saw them clinging to the Classics in the middle of the nineteenth century, college leaders tend not to take the long view. They remain unaware of the potential consequences of their efforts.

What can the individual instructor do? At least he can try to stay current in his discipline--our finding that 23 percent of the full-time humanities instructors read no scholarly or professional journals is deplorable. At least he can support his professional and disciplinary associations --fewer than half the full-timers have attended an association meeting in the past three years; 90 percent of them have never presented a paper; 17 percent are not even nominal members. He can demand that his associations consider arcana less, issues of public policy more. In brief, he can break out of his insularity, his reclusivity, his concern only for a diminishing group of students taking an ever smaller number of humanities courses.

The instructor can do more. He can serve on program articulation committees and beseech his own college and the universities in his area to reinstitute language, history, or other humanities course requirements so that students who intend transferring are obliged to attend. This practice is laudable even as it is shortsighted. The direction of community college expansion is not toward augmenting enrollment of baccalaureate-bound students; it is toward the short course of immediate interest or utility for other types of clients. Further, the transfer student may and frequently does circumvent the requirements by leaving short of the Associate degree. And the universities are glad to take him anyway.

The instructor who believes in both the humanities and the value of his teaching must do much more. He must modify the conditions of his work, expand his role. Those instructors who have gone into public programming, building objectives and criterion tests around Classic Theatre and Ascent of Man, e.g. are examplars of one type of role shift. Another is the instructor who builds media, reproducible learning packages that can be used by students without his intervention, thus magnifying his influence. A third is the instructor who takes responsibility for the part-time faculty in his subject area, training them in writing objectives, sharing teaching strategies, and molding them into a support group. And a fourth is the instructor who continually and vigorously promotes concerts, recitals, exhibits and other non-course related humanities programs at his college, who employes more imaginative ways of making the idea of the humanities a topic of public discussion. Some community colleges have periodic health fairs where members of the public are invited in to have their blood pressure checked and X-rays taken. Every one of those should be countered with a humanities festival.

There is yet another possible role, one that combines the humanities with the two-year colleges' move into community-based education, hence would receive extensive support from the administrators in most districts. Let us call this instructor a community scholar. Let us see him as academic advisor to the community, working with a lay advisory committee. The committee might include local talent in the arts, university professors, businessmen, laymen of any stripe. This community scholar would see himself as a full-time professional person. He would have classes, comprised of the usual "credit" students but he would also work in the social processes of the city, getting advice on needed courses, curriculums, and social and cultural events, taking back to the campus ideas for programs to be offered there and elsewhere.

This latter model would accommodate many needs not now being satisfied. Primarily the community college needs a community connection. It needs lay advisors in the humanities, just as it has in the many occupational and para-professional fields. This connection would also allow the instructor, hence the entire campus community, to make input on community decisions where a humanist would have much to offer. Rare is the city council that calls on the local community college faculty member for advice when a decision is to be reached on the location of a park or on the preservation of an historical building. Yet if a member of that council were a member of an advisory committee to the college's programs, the needed contact would have been made in advance.

The humanities are plagued by genuine but nonetheless deluded apologists who spend too much time quibbling over definitions--"Is political science properly part of the humanities?" Does the study of music do as much for the student's life as the study of history?"--and not enough time pressing for broad--scale support. Despite their good intentions, they fail to address the main issues. Support for community college humanities programs will come from the community and from state and federal legislators and agency heads. And funding runs not necessarily to programs where student learning in any form is maximized; its routings are determined by political processes. Accordingly, it is important to address the humanities in a political context intramurally and, further, to build an extramural constituency that is supportive of the efforts of the National Endowment for the Humanities. Through its state-based programs the Endowment is trying to encourage humanists to go public, to take positions on issues affecting the quality of life in their area. These efforts need to be furthered by individual instructors who have put their own work orientation on the line.

And yet, humanists must not repeat the errors made in the 1930's and 1940's by the social scientists who insisted that studying the social sciences would lead people to good citizenship. They should not argue that the study of the humanities will necessarily lead people to hold more humane values. Rather, the humanities help people gain a better understanding of man's expressions of himself, a virtue in its own right. In pursuing the humanities, you in the colleges should not hold them private, withdrawn from the marketplace. A positive approach must be taken, pointing out that the humanities are not archaic, not the property of fusty academics. The humanities can be used in the continuing debate over the quality of life in America. The public needs people trained in humanistic disciplines to provide information on and raise questions about the kind of genetic modifications we should have, the quality of air and water, the patterns of energy use, the kind of life that should be led. The humanities are not a frill; they are essential. And they need your help.

TECHNOLOGY AND THE HUMANITIES

By Neil Harris

Thank you. I'm pleased to be here. When Tim Gunn asked me to speak to you, he discussed briefly the nature of this conference. I was not sure just what I should say. All of you are teachers, representing many different fields. And I am directing a program at the University of Chicago, which is just getting underway. I have no progress report, as yet. All I can utter are good intentions, and some observations that you must have heard before. But I thought you might be interested in our specific theme, Technology and the Humanities. I know some of you are involved with programs that are trying to integrate the two, and during the last six months I have read several hundred applications for Fellowship to the Chicago Humanities Institute, which talk about teaching experiences. So I decided, rightly or wrongly, that it might be helpful if I outlined the intellectual map of technology studies, as they involve the humanities. I will, in the given time, be overly simple. But there is a lot of interest and much activity. From my own teaching, I don't think there are many subjects that possesses quite so much intense appeal and pedagogical possibility as the issues raised by technological change. But there are, in many of the programs as they have developed, three problems which, among others, I hope our Institute can try to address. First, despite the ultimate commitment of humanists, there is a tendency by them to ascribe to technology a set of powers and influences which it may not possess. Technology is treated in many programs as an independent variable which shapes rather than reflects civilization. It is convenient to have a scapegoat--or a heretic--depending on your point of view, to account for the loss of certain values. But, patterns of innovation are influence-laden as well as influential, and more attention seems to be spent on how technology shapes culture, rather than how culture shapes technology. Second, in college programs, particularly those in universities, there is a tendency to isolate the intellectual study of technology away from its practical formulation. The reflections and the experience of those who design, produce, and implement the technological sector are rarely heard. As academics we recirculate our own schemes and ideas, without encouraging the participation, or even subject to research, those who define the field by their own creative work--engineers, journalists, architects, painters, photographers, systems analysts, or what have you. And third, that there is a high degree of separation among the various methods of studying technology. Final convergence is not expected or desirable. But the approaches of various fields are so suggestive that it seems too bad if they cannot be more helpful to one another. True intellectual encounters among students of technology are too rarely achieved. Teachers should have choices about the methods they prefer, but they need introductions and translations before they make their choices. Thus what we are trying to do in the Chicago Humanities Institute is first, not to take technology and its influences as a one-way street; second, to explore ways of using the actual experiences of practitioners as aids in the construction of courses; and finally, to bring together in one place the various ways technology can be studied. It is this last issue that

I want to talk about tonight. I will begin by describing my own experiences in teaching some courses concerned with technology; next, I will survey four major approaches, all of which assume, I believe, the power of technology as shaper or victimizer. And finally, I'll briefly discuss the plan and program of our Institute, and how we hope it will work. By providing the intellectual context I hope to justify the logic of our arrangements. I realize that many of you will be familiar with some of the history I draw upon, but I ask your indulgence.

The first approach, and the most articulate and self-conscious scholarly design, concerns the history of technology. And here, to some extent, I will be autobiographical. I was trained as a historian, in the late 50's and early 60's, at a time when quantification and the conscious examination of models and structures in other social sciences and humanistic fields, were not characteristic. There was then, and there remains appropriately, among historians, a heavy commitment to narrative, and to the study of details, And this was how I personally came to be interested in the subject of technology. I concentrated in American social history, and did my dissertation on the history of American visual art, more particularly, the ways in which 19th century Americans came to change their attitudes toward the practice and [illegible]ers of painting, architecture, sculpture, and various other kinds of deco[illegible]ive and designing art. After completing my dissertation, I assumed that my area of major concern was the history of American culture. The subject of technology had never suggested itself to me, as an area of concentration. I was aware, from my general reading in the field, that a literature of technological history existed; it was, in those days, heavily dependent upon biography and to some extent, on good semi-popular history by journalists and critics like Roger Burlingame, for example. It was a literature that featured names like Eli Whitney, Samuel Morse, Robert Fulton, Thomas Edison, and Henry Ford. Its impress on my mind was a series of anecdotal episodes involving magical moments that were occasionally confused with movie versions; and Don Ameche continued to dominate my image of the redoubtable Alexander Graham Bell. To a non-specialist like myself the literature appeared either too technical and unapproachable, or else uncritical and celebrationist. There was, to be sure, a tradition of writing critically about machines and their impact, and in this country it was dominated, perhaps even absorbed, in the work of one major figure of letters, Lewis Mumford, a man who was equally at home, of course, in the History of American literature, art, social thought, and urban development. The Mumford influence, however, was a curiously confined one in this country, as indeed was the whole development of a literature of criticism. The failure of Mumford either to spawn a school, or to be part of a larger and more vigorous movement, has to do, I believe, with the politics of cultural criticism in the United States; so much criticism of mechanization, and machine products, was associated with Tory, elitist, and European-beaux arts standards, that the tendency of those whose sympathies lay with either a populist politics, or a populist definition of culture, was to identify with technological development. John Kouwenhoven's Made In America, one of the first studies to isolate a vernacular style in the symbiotic relationship of American art and technology, is an example of this literature. About the only sources which had attempted to do something with the interactions between technological change and cultural values came, significantly enough, out of the inter-disciplinary American Studies movement. However, they had to be searched for, and when I began to teach, I had no immediate

intention of teaching technology; what interested me instead was to create some courses in American cultural history. As I began to organize lecture subjects, and shape the course outlines I discovered that a heavy emphasis lay on what is now called material culture: artifacts, rituals, processes of work, recreation, daily life, travel, communication. Although they had been examined to some extent by American social historians, particularly the emerging school of students of urban history, they had largely been consigned to subsidiary roles, and generally were transmitted by long lists, typified, probably, by the technique employed by Arthur Schlesinger, Sr., in his Rise of the American City. These lists of inventions and innovations, from telephones and electric fans to bathtubs and central heating, were fascinating to one who had been steeped in a more abstract kind of historiography, but the problem remained of how to use them. I had a sense of their possible importance in the teaching of American social and cultural history, but no confidence in my ability to knit the material objects and artifacts into a larger design, to connect them with the historical generalizations and abstractions concerning mobility, pluralism, ethnic identity, voluntarism, class structure, regionalism, family life, generational tension, that were part of the language of American social and cultural history. At this point, in the early 1960's, I happened on the world of Marshall McLuhan, just beginning to acquire his popular reputation through publication of Understanding Media, but whose essays and earlier works, most notably the Gutenberg Galaxy, had already been known to some specialists. McLuhan's contribution to the study of technology and innovation have by now, of course, been endlessly debated, and in many cases, sharply criticized. There are obvious problems in his methods and generalizations, problems of tone, of conclusion, of sampling, of argument. I am now much more critical of many of the implications than I was at the time. But for me reading his work in the early 1960's was extraordinarily stimulating; it demonstrated that ordinary materials that were taken for granted, could, by imaginative research and formulation, be tied to large generalizations, sometimes in fact, cosmic ones. His books also suggested that to treat technology properly one had to juxtapose processes that were usually separated--the invention of printing, for example, with the character of lighting--and also that the effects of inventive changes far outstripped expectations, and could be detected in some of the most basic forms of human organization like the nation state, the religious sect, the supranational corporation. From McLuhan I went on to sample a vast speculative literature, one involving Europeans as well as Americans; Siegfried Giedion, whose Mechanization Takes Command had been published in 1948, James Malin, who had written with extraordinary perception about the relationship between railroads, political form, and the sense of space in the 19th century midwest; Edmund Carpenter, who was working with McLuhan in Toronto; Jacques Ellul, whose Technological Society appeared in English in 1964, and dozens of others in anthropology, sociology, English literature, philosophy, cultural criticism, etc. Having the luxury of a very light teaching schedule, and a completed manuscript, I could indulge myself and wander from book to book and from field to field in preparing my courses. I discovered, however, that although the materials were immensely rich, both primary and secondary; and the subject matter, so far as students were concerned, extremely stimulating, there was and there remains in absence of any critical, synthetic literature, a set of texts that could be assigned students to provide them with some sense of location in studying the cultural context of technology and its history. The available texts were either heavily technical and encyclopedic, the kind

of thing that could be dipped into or browsed for specific information, or else were hopelessly naive about historical change, social theory, or the structure of culture. Without such texts, or any master plan of my own, I became quite arbitrary, selecting problems that seemed appropriate, assigning a few good secondary works, and as much reprinted original material of various sorts that I could locate. And I enjoyed both teaching the course, and trying to further refine it as it went into new editions. Now I tell this experience for various reasons, one of which is that I think my own experience, so far as the history of technology is concerned, was representative. During the late 50's and 60's in the United States, many scholars were making the discovery that the subject was important, interesting, and largely undefined. But they were just beginning; in 1958, for example, the Society for the History of Technology was formed, chaired by Melvin Kranzberg, a historian at Case Institute in Cleveland, who, two years later, would supervise the first graduate program in this field. The Society developed, as its most influential tool, the journal, Culture and Technology, designed to appeal, as it said in its first issue, "to the engineer, to the social scientist, to the scientist, to the humanist--to the academic scholar as well as to the intelligent layman," it took a self-consciously interdisciplinary view. It sought to rescue the history of technology from engineering journals which were, in Kranzberg's words, "more interested in blueprints than in historical insight," and to combat the technical illiteracy that were found in social science and humanistic research. By publishing speculative papers on the nature of the history of technology, technical papers on specific aspects of the subject, bibliographies, and state of the field essays, this journal has become an extremely important vehicle for defining the field. Lynn White, Carl Condit, Cyril Stanley Smith, Edwin Layton, and other leading scholars in the history of American technology have written for it and served on its Board of Editors. But important as both the journal and the society have been, even the staunchest defenders admit that their hopes for integration and synthesis, the efforts to reach out and embrace the social, political, and economic meaning of the more specific research projects, have not been totally successful. After 15 years of operation, and the publication of large numbers of books, articles, and bibliographies, Eugene Ferguson, of the University of Delaware, noted that when he tried to set the history of technology apart "from antiquarian chronologies of water mills, steam engines, or airplanes," he found "an embarrassingly small number of books written for the intelligent general reader and the nontechnical historian rather than for the subject-matter specialist." Glancing enviously at the history of science and its development as a discipline, Ferguson in 1974 saw his own field as still barely formed, its organizing principle mainly a recital of the progressive success of technological invention. The field had been stimulated, in part, by the concern of engineers and engineering educators, that their students were getting too brief and inadequate an introduction to the humanities, and this compensatory position, combined with only spasmodic support, placed the curricular thrust of the field in jeopardy. Team-teaching, covering both the technical and human aspects of technology, has also, according to Ferguson, not been very successful, because a division of labor permitted each instructor to remain within a traditional definition of his own subjects; the courses that resulted were combinations of specialties which confront one another, without any true intellectual interaction taking place. In short, Ferguson concluded, this only 2 years ago, "A teacher who seeks guidance in preparing a course which will speak to the legitimate questions being raised about technology

and which will be historical rather than geared to this morning's newspaper will find no sustained pattern of critical inquiry, and his ingenuity will be pushed to the limit when he tries to find text materials to put into undergraduate hands." The specialist literature of the history of technology was largely created, he argues, in a social vacuum, or else in a tradition of apologies for progress that have become embarrassing and irrelevant. I think this indictment may be overdrawn; in the past few years, at places like Cornell, M.I.T. and elsewhere, programs have developed and curricular materials have been produced with attempt to tie technological change in with larger social models. Nonetheless, I do agree with the thrust of the charge: that, in fact, the history of technology, as a field, has to a great extent been internally-oriented, preoccupied with establishing its own procedures and status, unhappy at its dependent sibling relationship with the history of science, and intent upon the solution of specialist problems. The larger apologies have been, inevitably, defensive in tone, and provincial in spirit. For there are other pools of intellectual concern that do need to be drawn together, bodies of literature which are increasingly central to humanistic inquiry, and which should be integrated more effectively with the central strand of technological history. I'd like to speak, briefly, about three of them. There is, first of all, the strong interest in material culture and physical artifacts, which has been most pronounced outside of academic life. The creation, for example, of living history museums, such as those at Sturbridge, Mass.; Dearborn, Michigan, Williamsburg, Eleutherian Mills, Plymouth Plantation, Deerfield Village, to name just a few of the most prominent, reflects this sensibility. And, so does the growth of the Society for Popular Culture, and its Journal, or the increase of private collecting of dated objects and implements of all kinds, along with their periodicals, newsletters, fairs; the Victorian Society, and its broad inclusiveness, addressing not only the formal arts but household arrangements, clothing, landscape design, and so on. One might also mention the trend of museum displays, even in traditional institutions like the Metropolitan Museum of Art or the Art Institute of Chicago towards shows of quilts, blankets, religious vestments, machine tools, taxicab models, and furniture. Or the reconstruction, in this bicentennial year, of 19th century exhibitions, like the great display currently on view at the Smithsonian Institution, a facsimile of a portion of the Philadelphia 1876 Display. These, and other manifestations of this delight in material, mechanical, man-made objects, have no ideological stance in common. One can detect, among many of those interested in the creation of pre-industrial villages, or students of artisan crafts, a certain level of distaste at the state of modern technology, with its soul-destroying deterministic, mechanized thrust, the creator of pollution, mass violence, job dissatisfaction, etc. Proponents of crafts, those who argue the greater humanity and spirituality of earlier systems of production and creation, are certainly often out of sympathy with the mechanical culture and mass produced objects of our day. But, if one examines the kinds of objects that are currently being collected and displayed in other areas, or the articles that appear in the Journal of Popular Culture, one finds interest in and admiration of just the sorts of objects that others dismiss as beneath contempt: depression glass, coca cola bottles and trays and thermometers, Jim Beam decanters, Walt Disney paraphernalia, electric wall plaques, pen knives, alarm clocks, cigarette boxes, lighters, cookie jars, compacts, neckties, campaign buttons, street signs, ash trays, flashlights, in short, just about everything. "The collectibles of the 1930's and 1940's constitute

a fairyland of wonders and marvels for the uninitiate," promises John Mehane, author of a guide entitled Collecting Nostalgia, a trip into the antiques of 1930s and 1940s, which emphasizes accessibility and inexpensiveness, and promises spiritual if not monetary rewards for the serious purchaser. Inevitably, given the character of the mass market of this era, many of the items high on the collecting list, have to do with technology; either they are made of new synthetic materials--bakelite, for example, or any of the other plastics--or they exemplify new methods of mechanical decoration, or they have moving parts themselves--slot machines, toy banks, etc. This delight in nostalgia as an avocation is supported by two other movements which deserve note. One, is the fascination with the visual and cultural of the modern era --motion pictures, photography, radio, television, recording. Up through 12 of 15 years ago it was difficult to find, in major univerisities, anything in the way of courses of photography and film. Occasional students in English or history would attempt to write dissertations on the subject, trained either in textual analysis or interested in art as social documentation, but they tended to be mavericks. The literature on the history of film and photography was fairly small, dominated by non-academics like Lewis Jacobs, Gilbert Seldes, Leo Rosten, and by reminiscences and autobiography. The growth of scholarship in these areas, in the last decade and a half, has been exponential; directors and directorial styles, cross-cultural comparison, frame analysis, set design, documentary, studio output, all have been subjected to a series of careful monographs, in addition to a set of narratives on various aspects of the history of film-making and its styles. In still photography the explosion of commentary has been even more impressive, party because of the increased interest in and valuation of photographic prints, by collectors and by galleries, and partly because the literature of commentary was even sparser than in the case of the movies. Most major universities, and many smaller colleges have film programs, and sometimes several members of their faculty who are concerned with various aspects of film technique and history. There are now chairs in photography and photographic history, and libraries compete to get film and photographic archives; principally for research and classroom use. The roots of this interest are complex. They have something to do with the perceptual conditioning of generations to whom film and mechanical reproduction are the critical determinants of memory and imagination; they have something to do with the discovery of what amounts to a technological folk culture; they have something to do with the indifference of previous scholarship; they have something to do with the discovery of vast primary resources which, taken seriously, can provide researchers and teachers with enough material for huge numbers of monographs, courses, periodicals and learned societies. But for whatever reasons, the study of cultural artifacts has assumed great popularity, and those of us who have employed them in courses can testify, I think, to their impact as teaching devices. I'd suggest; in fact, that discovering how things are made, and operate--whether one is describing pottery, a steam engine, a motion picture, or a piece of furniture--is greeted by many students with the thrill of new discovery. Oddly or perhaps logically enough, the pervasiveness of high technology has given older, more intelligible modes of production, a special interest, and offer a superb entry way to the treatment of conceptually rigorous problems.

The second group of activities that has helped make this area of concern more glamorous, reflects in part, the interests of European, particularly French scholarship, although it has American roots as well. And that is the convergence of interest among linguists, phenomenologists, some literary critics, and

anthroplogists, in the character of human objects and signs, the nature of social rituals, the meaning given to things as ordinary as plastic ornaments, traffic lights, and wrestling matches. Some of this influence was aroused by the structuralism of Levi-Strauss and his school, a system of analysis which permits daily habits of dress, diet, play, or movement, to be subsumed under vast and all-inclusive generalizations about social structure. What Freud did for the biographer, Levi Strauss and some of the semiologists, who have independent origins, accomplished for the analysis of contemporary social ritual, that is, justified elaborate research and analysis. Among the various approaches that have been represented are those of Roland Barthes, Georges Poulet, Gaston Bachelard, and Thomas Sebeck. These approaches vary greatly in direction and intention, as well as in method. But what all of them do is provide a powerful legitimization for the self-conscious examination of material culture, a justification less rooted in the nostalgia urge of the preservationists. Obviously, these interests are not necessarily tied to technology and modernization. But in actual fact, because of the extraordinary increase in goods and services that technology provides, many of the products and experiences that these analysts concern themselves with, are closely tied to technology. In Mythologies, for example, Barthes insists that "cars today are almost the exact equivalent of the great Gothic cathedrals, the supreme creation of an era, conceived with passion by unknown artists, and consumed in image if not in usage by a whole population which appropriates them as a purely magical object." And from there he can move to an analysis of the symbolic values projected by the Citroen D.S. 19. The presence of the mass market and the industrial labor force, the new patterns of consumption and leisure, and the difficulty or the opportunity of code construction in these societies crowded with so many objects, forms a subject of continuing fascination and one, I think, that has already enriched our knowledge of the symbolic aspects of technological change mechanization, that they require the interposition of a technological environment, a mass market and industrial labor force, with all that implies about patterns of consumption, leisure, family life, and consciousness. The interest of European critics in phenomenology shades off into still a 3rd large area of contemporary concern with technology, and that is the vast and complex models of modernization employed by social scientists. While the impact of modernization theory has been felt in literary criticism and art history, the thrust and center of its development lies in the areas of economics, political science, and sociology. Its modern origins lie, of course, in the 18th century enlightenment, and the writings of Rousseau, Diderot, Montesquieu, and then, somewhat later, Hegel and Marx. Marx's perceptions and insights about the growth of capitalism, its relationship to mechanization, and the international character of the transformation of traditional society, form the fountainhead of modernization theory. Its forms are new families, the growth of cities, of bureaucracy, of disciplined work forces, conditioned to mechanical rhythms and, indeed, idealizing these patterns, at the cost of personal alienation and social disintegration. The names of those concerned with modernization and its impact, form a pantheon of the world's social scientists--Weber, Durkhein, Veblen, Parsons, Hayek, Laski, Sorokin, Mosca, MacIver, Mead among them--but the concept has been codified and formulized only in recent decades. I was surprised to discover, in the 1933 Encyclopedia of the Social Sciences, no heading under modernization; the only article listed was modernism, an entry by Horace Kallen, the philosopher, which treated primarily secularization and modernity in the arts.

It is the growth of interest in comparative culture, and the presence of Non-Western or Third World societies, which has raised the issue of modernization to a special height of self-consciousness. To a large extent modernization has been tied to an acceptance of technology and the administrative and institutional accompaniments of technological growth. The view of modernization that prevails, in fact, has within it certain narrowing and distorting features; it assumes the direction of technological and social progress, and has tended to equate the destruction of traditional values and the increase of industrialization with the march of history. Modernization has been defined, indeed as the "institutional expression of technologically induced economic growth;" and as underdevelopment and overdevelopment have both come to dominate the attention of social planners, so their concern with the effect of technology on life, language, and labor has correspondingly increased. Modernization theory, whatever its philosophical limitations, has indeed been an integrating force for social scientists; the assumption that massive transformations in productive processes coexist with massive transformation of value, of crucial metaphors of every way in which people define order for themselves. Some of its most imaginative theoreticians have flourished, in particular Aries, Friedman and Foucault, who have concerned themselves, among other things, with connections between changing attitudes toward death, childhood, mental illness, prison, and the coming of bureaucracy, high ethnology, and industrialization. In this country the thrust has been narrower within the social sciences and has led to an enormous number of field studies, studies which analyze the class structure of selected communities, the nature of demographic growth, the system of party loyalties, kinship structures, deviance, residence and neighborhood patterns, ethnicity, and so on. In all of these studies technology appears to be an independent variable, even though its presence is not always acknowledged. The contribution of humanists, within the United States, to the study of modernization, has been smaller and more confined than one might expect, given the centrality of these experiences to individuality, religious values, mythology, and art, all subjects of central importance to humanist scholars. But, at a minimum, modernization studies have explored the occupational, governmental, educational, and spiritual impact of changing technologies, and provided field researchers with a series of hypotheses to test out in the course of collecting data. There is, additionally, a fourth source of contemporary interest in the character of technology, one that stems from principally philosophical and ethical concerns about the effects of technological change on individual personality and social well-being. This, if you will, is the counterpart of the modernization theory group, focusing, not on political, administrative, or economic effects, but on the psycho-social adjustments forced on individuals by the new kind of society they inhabit, the differing notions of ego-satisfaction, creativity, fulfillment, self-realization that are produced. Theologians, psychologists, philosophers, and some literary critics have been building up a literature, in the past few years, about changing attitudes toward social responsibility and civil disobedience, the preservation of human and animal life, the obligations men possess to preserve the natural environment, the social mission of churches. One symbol of this new concern is the current anxiety about how ethical values interact with new techniques available in medicine and the biological sciences. Various organizations--the Hastings Institute in New York is one--have been created to confront, over an extended period of time, problems like the legal, biological, and ethical implications of new

definitions for death, or to determine what safeguards and qualifications should be placed around experiments in genetic engineering. The Frankenstein myth has moved out of the novel and directly into the contemporary laboratory, and communities, aroused by demagogues or by responsible political leaders, have begun to place restrictions around scientific research. Congress has created a commission on human subjects to consider the dilemmas and has, by law, insisted on the participation of non-physicians and non-scientists. This renaissance of ethical inquiry is related to the growing sense of dissatisfaction with the constraints imposed by technology. Although the role of invention, traditionally, has been to free humanity from dependence on limited natural forces, and so, presumably, ensure a greater degree of choice, we find instead of choice that we face hard decisions which impose critical limitations on what we wish to do. The suspicion of growth itself, as a threat to the natural environment, has been more intense in the last few years than anyone could have predicted. The ecology lobby has appealed to many to repudiate their insistence on resource development; the energy crisis has added an aspect to the ethical, aesthetic, and social arguments that had already been voiced. The revulsion against the political, economic, and cultural contradictions that are caused, to a certain degree, by the increased power of human artifice, have been voiced by many, in the last few years, who do not necessarily share the same ultimate values--Marcuse, Roszak, Reich, Ferkiss, Herbert Muller, John McDermott, Tillich. Marcuse summed up the extreme critique when he wrote, in One-Dimensional Man, of the "rational character of the irrationality" of advanced industrial civilization, whereby people recognize their souls only in their commodities; the dominant forms of social control, he went on, were technological, and appeared so rational that all counteraction or opposition seemed irrational and absurd. These conclusions have been challenged by other philosophers, and by social scientists unhappy with simplistic tying of technology to value change, on over-simplified sampling methods, and on illogical and paradoxical argumentation. But in any event, debates among philosophers, psychiatrists, and theologians about the relationship between technology and personality, ethics, or religion, and the creation of committees of humanists to meet with and argue with scientists about the direction and role of contemporary research, do not seem likely to diminish in the near future. This activity has already spawned an immense mass of books, articles, reports, and critiques. And, in part as a response to the increased calls for social responsibility among professionals in the 1960s, and the diversion of a certain amount of talent from academic careers to law, medicine, and business, in the 1970s, it is unlikely to diminish. However much the pre-professional orientation of undergraduates may appear to threaten traditions of general education, and even the survival of certain fields at various colleges and universities, professional schools themselves have been lately spending more time and money introducing into curricula courses involving the ethical implications, and historical parameters of the skills they are transmitting. To a large extent they are drawing on the talents already enlisted in this debate about technology and ethics.

Thus, in what I am afraid must be gutted and much abbreviated set of summaries, one finds today an unprecedented amount of attention being paid to the subject of technological change, by four groups of non-technicians: 1st, those concerned with the history of technology; 2nd, those concerned with the history and character of material culture, the artifacts and communication mechanisms of the contemporary world; 3rd, those absorbed by the process of

modernization in its civilizational aspects, the contrast between developed and underdeveloped societies; and finally, studies of ethicists, personality theorists, and social psychologists, which examine modernization in its effect upon consciousness. These 4 areas are not totally insulated from one another; psychologists, sociologists, philosophers, historians, and anthropologists roam from one to the other at will, and each area contains within it strong disagreement about definitions, procedures, and conclusions. But however arbitrary the presentation today, I think that it may help for the purposes of brief organization. Given the state of the written literature, the relevance and significance of the debates, the centrality and complexity of the issues raised, one might expect, therefore, that this enormous discussion would not only have entered the college curriculum, but would, in the Humanities at least, be dominating portions of it. One would expect, moreover, that college faculties, given the disciplinary freedom that prevails, philosophically, would be creating courses that bridge the gaps between these literatures, and permit students to make their own syntheses. The potential for course work is there: large amounts of data; classic arguments, formulated by masters in the field, the existence of a wide range of secondary critiques, the necessity for disciplined argumentation and training in methodology, the seriousness of the total inquiry and student interest. And yet, with some exceptions, the courses have been disappointing. To a very large extent, humanists have left the teaching of these problems to colleagues in the social sciences and the professional schools. In going through catalogues I have found, for example, very little attention paid by teachers of literature, and English, to the literature of work, whether fiction or autobiography, or to the problem of using literary sources to explore some of the classic discontents of a post-industrial society. Nor have English and comp. lit. departments seemed to have studied any more energetically the possibilities that are offered by native, post-colonial literatures, when in fact they are confronted by technology and modernization. Fine arts departments have paid little attention to the role of craft arts and artisanship as ways of transcending or resisting modernity; the folk arts, pre- and post-industrial, and the relationship between new processes and materials and older definitions of art are still confined to pedagogical peripheries. The social history of disease and medicine, or changing attitudes toward health and the body, are not subjects pursued by many history departments, however widespread is the interest, or however available many of the courses. Philosophers do not deal with bureaucratication, and historians of political theory are apparently doing little with the relationship between such theorizing and technological change. That is not to say that here and there interesting syntheses and offerings are not being made. But the task of employing the disciplines of the humanities to confront the social, personal, political, and artistic problems posed by the interposition of technology has barely begun on any wide-scale level. It is to this that the Chicago Humanities Institute is addressed. Our organization is fairly straightforward. For three years we will take a group of 19 Fellows annually, most of them nominated by their own colleges and universities, a few selected outright by the staff of the Institute. Each Fellow arrives with a plan for developing a course or a group of courses, that relate to our theme, and that require the kind of interdisciplinary contact that the Institute provides. In residence at the University of Chicago for three years, Fellows will attend weekly seminars and workshops, invite visitors to give lectures, attend courses, and generally use the

library and the research facilities of the University as a whole, all in the interest of acquiring control over new methods and materials that are necessary to the construction of their courses. Our assumption is that effective course planning requires sustained research. We also expect that if the courses are to represent real efforts at synthesizing the methods and literature of various fields, then we need the presence of a wide range of disciplines, whose representatives can help one another with classic definitions, bibliography, and organization. What seems critical is the intellectual structure, a structure which should reflect the state of current scholarship, and also aid its integration. The decisions we made about the Institute form one of many possible arrangements, but we hope it makes sense. We determined to take three year-long themes, and try to develop different kinds of integrations in each year. The first year of the Institute is devoted to Technology and Culture, and takes, as its problem, the issue of the uniqueness of technological systems to create their own myths and their own art forms, to become worlds unto themselves, resistant to cultural choices or humanist categories. There are other scholars who argue that technologies develop in the service of myths and cultural values, and exhibit rhythms that are responsive to need and capable of self-examination. In a sense, this year will be devoted to this problem by creating the new order of communications, both in its purely formal sense, and in its symbolic sense as well. We decided to couple the 1st two approaches I mentioned earlier--the history of the objects and processes of technology, and the new textual examination of artifacts and mass media. Since the actual culture under examination is the product, not of academics working in universities, but of professionals, artists, and businessmen, working in the marketplace, the integration we seek is between the actual practice and the theoretical design. We expect to have, participating in various of our workshops and seminars, artists, architects, advertising agents, photographers, and others who risk, on a daily basis, labor and capital on cultural assumptions. One workshop, of the three we plan, will be devoted to the study of myths, as a guide to culture, if myths, as Malinowski used the phrase, are "charters of extant social institutions," they will permit us to examine the world of dreams that mechanization has invaded. We hope, in this workshop to try to define the primary myths of various modern cultures, and to find out if there are any correspondences attributable to the impact of technological life styles. We also hope to compare primary myths of pre-modern with post-industrial societies, in order to determine contrasts which reflect the change. This kind of workshop lets us introduce, to those who have some familiarity with the history of tool-making and technology, the structural concerns of anthropologists. It may permit some courses to develop which unite control of historical materials, with concepts of the environment, of the body, of reality and purpose, that in fact form the staple of anthropological and folklorist investigation. And in the realm of practice, we hope specifically here to examine the construction of advertising techniques, to reveal how independent or how dependent upon academic formulations and generalizations, are the methods of mass persuasion that sell our products and services. A second workshop is devoted to Science, Technology and the Arts.

It is widely assumed that science and technology have had extraordinary influence on art, among other reasons, by presenting new materials for the artist to work with, by making available new techniques, like photography, holography, computerization; by introducing new models of forms, through the

microscope or the telescope for example; and by inculcating new ideals, such as the relativity of artistic goals. The influences, however, have not been all in one direction. As Cyril Stanley Smith has pointed out, in his studies on the history of metallurgy, it is the art form and aesthetic interest which has often stimulated the development of new techniques, scientific theories have frequently served artists as slogans and as justifications. The dogmas of modern art have aesthetic and social origins, and are not necessarily technological products. We are interested in how much choice, in fact, artists can make, and whether artists, who in some ways resemble technicians and technological designers, can appropriately humanize and integrate developments within technology. The 3rd of our workshops also has, at its center, questions concerning the mutual influences of technology and culture; it examines the implications of contemporary mass communications systems. Few would disagree that television, film, radio, and photography have profoundly influenced the world. But because this influence has been so pervasive, it has also been difficult to assess more precisely. Social psychologists and sociologists, particularly, have developed a vast literature of examination and experimentation. I think more humanists should be familiar with the general trends of communications research, and in fact, to present their own methods of examining texts and audiences as alternatives. But the question of influences, I return to, because as in our study of myths, and of art, we will approach the problem taking little for granted, and we hope to develop some cross-cultural comparisons which can tell us something about just how independent and uniform the influences of mass communciations are. Throughout the world, at the present time, television presents as series of forms: situation comedies, for example, news commentaries, mysteries, children's shows. Many of them are produced in one place and exported to another. But how real or how dramatic are the differences in the end product? Are there patterns revealed by the exports themselves, do children's programs produced in England and the United States represent the shaping of the medium by a cultural value system, or the shaping of a value system by a medium which has its own insistent demands. In cultures that give mass communications so large a role, it is crucial to teach students how to be critical participants rather than passive receptors. One can do this only by rigorously examining changings, in time and space, of form and content, and selecting methods which seem appropriate to this examination. The relationship among our workshops are, obviously quite numerous; mass communications can serve as a channel for a culture's myths or pseudo myths, and also as a redefiner of art forms; art, in turn, can make use of both the myths, and the sensory expectations induced by mass media; and primary myths, if we can define them, operate to shape the form of both art and communications products. Many of the Fellows in the Institute have indicated that they hope to try to participate in two, or all three of our workshops, because their curricular and intellectual interests span the three areas. But each of them, we think, represents a reasonable clustering of fields, and will be able to pursue readings and discussions in common. We expect to have workshops on bureaucracy, on values and political theory, on the problem of constructing civilization or comparative civilization courses using, as a theme, the problem of modernization, and demodernization, transcending the modern, social, aesthetic, and political forms of resistance to the apparently inevitable logic of adapting to contemporary demands. There are, of course, works of scholarship which do integrate literary analysis with political

science to uncover the inner meanings of modern society, to translate the codes and symbols of adjustment or opposition. But in terms of course work and curricula problems like the role of youth, the nature of religious revivalism, beliefs in magic, the bureaucratization of the arts, the displacements and discontinuities induced by modernization, they have been left to social science courses.

In our second year we expect to have to mix students of history, philosophy, and comparative literature, with political scientists, sociologists, and anthroplogists, to recover the study of social structure and value systems for the humanities. In a variety of ways, some of the themes of Year One--the nature of mythology, for example, the putative independence of the arts, the effects of mass communications--will be continued, but from different directions. If Year One examines Myths in Culture, Year Two examines Myths of Culture, and Year Three, in turn, by focusing on ethical and institutional problems associated with technology, as they affect individual choice, examines Myths of the Individual, and their relationship to personal experience under the pressures of modernity. Culture and social life having been canvassed in earlier years, we end rather than begin with a study of the single human being and of personal life. In Year Three the Institute will organize its study around a series of general questions concerning the pattern of the human life-cycle in the modern world; around more specific questions centering on specified institutions like marriage and the family; around personal choices about the nature of work, leisure and satisfaction; and around attitudinal questions concerning self-realization and self-satisfaction. If Year One is devoted to an interchange between humanists and social scientists, Year Three poses a meeting between humanists and those scientists and professionals--physicians, biologists, religious spokesmen, lawyers--who influence the status of human goals. The progression from culture through society to the individual, with some continuity of specific subjects within the 3 years, will help us, I hope, bring together the different ways of looking at technology that I described earlier. The involvement of artists, professionals, businessmen, even at a reduced level, should help bridge the gap between the students and the object of study, and help also make the courses that result more realistic approximations of the subjects they describe.

And our belief that the role of technology is one of acting and being acted upon, cause and effect, victim and victimizer, shaper and product of social, cultural, and personal values, should help us avoid some of the determinism associated with many approaches to the study of technology. We have already selected the Fellows for our first Two Years, and in January and February we will be taking applications for the last. I trust that, in time, the outlines and syllabi and organization that result from the Institute will be made widely available, and that it will fulfill its purpose of stimulating and supporting a set of courses that do credit to the humanities, and benefit the minds and sensibilities of their students.

POLITICS, SCIENCE AND THE ENGLISH LANGUAGE

By Michael S. Gregory

I am here this evening as a representative of the San Francisco State University development grant program, funded by NEH. The formal title of this program is "Science and Humanities: A Program for Convergence." At our institution, the schedule computer couldn't handle all that, and SHAPC is not a lovely acronym. So now we are known to both friends and detractors as NEXA, plural of nexus, a connection. I have brought along a few brochures in case you would like to know more about the NEXA curriculum.

There are many topics that ought to be discussed in connection with the science - humanities relationship. We could talk on a high level of generality about the "two cultures," and we could talk on a less exalted level about the uses of humanities in science and technology programs. But an essential question that has never been seriously discussed, and ought to be, is the function of language in both domains. Tonight I would like to consider with you some examples of the way language, which of course is the principal tool and art form in the humanities, is used or abused in scientific thought and writing. Before we begin that discussion, however, we ought to look at some of the general abuses of language that regularly occur in the wider non-academic, world.

Thirty years ago, George Orwell warned of the dangers of imprecision, or downright distortion, of words in common use. Speaking of the steepening decline of the English language, he says: "It becomes ugly and inaccurate because our thoughts are foolish, but the slovenliness of our language makes it easier to have foolish thoughts." Orwell is at pains to point out the ugliness of jargon, and especially its lack of concreteness. Here is how he renders one of the most beautiful passages of Ecclesiastes into modern English. First the verse from Ecclesiastes:

> I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all.

Now the modern version, perhaps as it might be rendered by Talcott Parsons:

> Objective consideration of contemporary phenomena compels the conclusion that success or failure in competitive activities exhibits no tendency to be commensurate with innate capacity, but that a considerable element of the unpredictable must invariably be taken into account.

The title of Orwell's essay is "Politics and the English Language," and his principal aim is to show the manner in which the political speaker or writer inverts or disguises his meaning. "In our own time," Orwell says, "political speech and writing are largely the defense of the indefensible." Writing in 1946, he takes the word pacification and uncovers its practical political meaning: "Defenseless villages are bombarded from the air, the inhabitants driven out into the countryside, the cattle machine-gunned, the huts set on fire with incendiary bullets." That is pacification. Please remember that Orwell was writing at a time when Vietnam was still Indo-China, a quarter of a century prior to Operation Phoenix.

Liars use language imprecisely, but not all persons who use language imprecisely are liars. Often they do not know the meaning of the words they use. For example, a few weeks ago I heard the anchorman on Channel Five say, "I literally died when I saw that." The same is true for users of metaphors. I received a letter recently that read, in part, "That's a hard row to toe," a delightfully mixed metaphor that revealed a writer who had no idea what he was trying to say.

Orwell says, "The sole aim of a metaphor is to call up a visual image," and a metaphor that has lost its vividness can either revert to ordinary language (for example, "trance" originally meant "to cross over," presumably to another world) or it can become mere wadding to stop up the gaps between ideas. Of another class is the word or phrase that is deliberately chosen to forestall the formation of images in the reader's mind. One might call this the anti-metaphor. The anti-metaphor should be distinguished from the lying metaphor, of which pacification is an example. Pacification does not block imagery; it substitutes one kind of image that is false for another kind that is true--smiling, friendly faces are substituted for faces that are angry, hostile and probably streaked with blood. A further example of the lying metaphor, and one that is probably consciously mixed, is surgical strike. An image of scrupulous care and precision is fused with an image of necessary wounding. The resultant lying metaphor somewhat awkwardly conveys the picture of a doctor making an incision in a patient whom he hopes to cure by surgical intervention.

The anti-metaphor, on the other hand, interposes abstract language between the reader and the facts. It substitutes an idea for an image, and thereby cancels the emotional charge the facts themselves would ordinarily induce. The anti-metaphor is often consciously committed, again usually by word-coiners in the hire of the military. Consider, for example, the phrase limited-duration protective-reaction-strike, familiar from the last months of the Vietnam war, which means simply terror bombing.

Anti-metaphors are not always invented for insidious purposes. In science, for example, the anti-metaphor is commonly employed for the purpose of ruling out contaminating imagery and irrelevant emotion from rational discourse. A famous example of the anti-metaphor altruistically employed is Charles Darwin's famous term "Natural Selection." Darwin defined the term as follows: "This preservation of favourable individual differences and variations, and the destruction of those which are injurious, I have called Natural Selection,..."

Now Charles Darwin was perhaps the kindest and most honest man of his generation. He never lied to anyone, and he never intentionally harmed, or caused pain, to any living thing. Yet the term Natural Selection is a potent anti-metaphor that concealed for almost twenty years the picture of life actually revealed by Darwin's Theory of Evolution.

The word "natural" conveys a resonance with a Deistic god and a benignly ordered creation. Darwin's term thus falls comfortably within the tradition and naturalistic theology, which itself evolved into natural philosophy and ultimately natural science. "Selection," on the other hand, conveys a sense of god-the-gardener, the benign but active force of change in the creation, working ceaselessly toward the perfection of all living forms. The phrase Natural Selection, therefore, preserves the positive elements of both eighteenth and nineteenth century theology, while placing them within a new scientific context.

Natural Selection, although it preserved intellectual links with foregoing religious conceptions, is a term which evokes no clear and forceful image in the reader's mind. The process itself, obscured by the abstract terminology, is laden with very potent imagery. This imagery proved to be an even greater shock to Victorian nerves than was the Theory of Evolution. Perhaps the best example is that provided in 1892 by Darwin's own pupil, Romanes:

> ...we find that more than half of the species which have survived the ceaseless struggle are parasitic in their habits, lower and insentient forms of life feasting on higher and sentient forms; we find teeth and talons whetted for slaughter, hooks and suckers moulded for torment--everywhere a reign of terror, hunger, and sickness, with oozing blood and quivering limbs, with gasping breath and eyes of innocence that dimly close in deaths of brutal torture!

In his later years, Darwin himself had similar thoughts, and they were to him exquisitely painful. Very likely they contributed to his hypochondria, melancholy and habitual sleeplessness.

The anti-metaphor lived on, however, and Natural Selection became a law of god quoted from the pulpits of church, industry and sociology to explain and condone laissez-faire capitalism, the miseries of the poor, colonialism, and ultimately warfare. For Darwin had not only supplied the scientific justification for cruelty, oppression and enslavement of peoples, but also the anti-metaphor required to keep the process image-free and therefore largely beyond the reach of humane criticism and opposition.

In our own time, we are witnessing another obfuscation of language at the hands of science that may have consequences for thought and feeling as profound as the consequences of Natural Selection. Consider, for example, one word now prominently used in the literature of biology, population genetics, and the new field of sociobiology. The word is altruism. In its normal, non-scientific, usage "altruism" means the conscious abandonment of

self interest for a greater good. It cannot be said to convey a precise image as such, but rather a complex of feelings associated with heroism, self-sacrifice and nobility of spirit.

In biology, altruism means simply the loss of potential. As a basic example, all cells of the body contain DNA, deoxynucleic acid, the genetic material required for reproduction. But only sex cells are capable of realizing the process of reproduction. Therefore, biologically, all non-sex cells are altruistic. They contain a potential that, because of the manner in which the body's functions are organized, can never be realized. "Redundancy" would almost certainly be a more appropriate term, but that is not the word chosen by the biologists. For further instance, among bees the drones carry DNA but do not participate in the reproductive process of the hive. Therefore, their lives are led altruistically, according to the biological usage.

The problem of reverse metaphor occurs in such instances. A trait of human behavior, in itself value-laden, is projected back to the cellular level, or to the level of the social insects, and there it is understood as being descriptive of processes occurring at those levels. If this were all there were to the matter, we could dismiss it as simple inappropriateness of language. If we wished to be more critical, we could call it animism or anthropocentrism. Cells and drones are not of course self-sacrificing, for they have no recourse from their innate functions. The connotations of valor and nobility are merely sentimental or absurd.

The problem of reverse metaphor becomes acute and potentially dangerous when such instances are regarded as biological precursors of human behavior. Schematically, the argument runs thus: 1. Altruism is an important item of social behavior among human beings. 2. There seems to be no evolutionary basis for such behavior, since it runs counter to the Darwinian thesis that, under pressure of Natural Selection, only the fittest individuals survive. How can a trait that consists of sacrifice of self be biologically adpative? 3. But altruism can be discovered in countless instances, chiefly among insects, on the prehuman level where it has clearly been an adaptive trait in the evolution of the type. 4. Since precursors of human altruism abound, we must conclude that it is adaptive for species, if not for individuals. 5. Therefore, it is likely that human altruism represents a biologically-determined mechanism for adaptation and survival of human groups, if not of human individuals.

It is easy to see where this sort of tautology can lead. It can lead to the redefinition of the human group, whether that be a race or a society, as the unit of evolution and survival. This use of altruism comes within hailing distance of the ancient proposition, dulce et decorum est pro patria mori. Critics of sociobiology have put the matter squarely: "the process (consists) of imposing human institutions on animals by metaphor, and then rederiving the human institutions as special cases of the more general phenomenon 'discovered' in nature. In this way human institutions suddenly become 'natural' and can be viewed as a product of evolution."

In the sociobiological argument, what begins as metaphoric language (altruism among insects) becomes subtly transformed by the action of reverse metaphor into descriptive language (predetermined behavior among human beings). And in the process, it invents both a biological history and a biological imperative for loyalty, conformity and self-sacrifice among members of human groups.

It hardly needs saying, but ants and bees are not miniature humanoid ancestors, any more than they are miniature people. The only bond thus far established by sociobiology between the behavior of insects and the behavior of human beings is the cracked and dubious link of language wrongly used. It is almost certain that we can learn a good deal about ourselves by examining our biological past and by becoming better acquainted with our living animal cousins. But that learning must be conducted on the basis of a sound methodology and, supremely important, on the basis of a sound use of descriptive language that carries no hidden contraband of distorted metaphors.

What Orwell said in 1946 stands vivid and true today: "What is above all needed is to let the meaning choose the word, and not the other way about. In prose, the worst thing one can do with words is to surrender to them." Not only in prose, let it be added, but in politics and biological theorizing as well, surrendering to a word can have enormous moral consequences.

The Humanities And Soft Boiled Eggs

---- FRANCIS L. BRODERICK

Michael Gregory said last night that "surrendering to a word can have tremendous moral consequences." The word this morning is "summary." Surrender to it. The consequences will be a vision of a week-long seminar that you may be surprised to hear that you attended. In moments of doubt, just realize that whatever I say must have happended at a session you missed. As a Republican friend of mine said during the Kennedy-Nixon debates: Don't think. Believe.

A certain blur arises from the week; the pieces are not yet ready to sort themselves out.

Did someone say that the assistant headmaster at the Robert Louis Stevenson School was named John Steinbeck?

Was that Tim Gunn lurching along Cannery Row looking, door to door, for the oldest remedy for a headcold known to the West Coast?

Will you take away from Santa Cruz a haunting memory of Phil Nash; two bath towels wrapped around his head, and only two, rewriting airline tickets?

Did you hear that Nash and Gunn, in their spare time, were scouting the Rio Americanos for Monterey Central High School?

The lectures are hard to reconstruct too. Ed Lindell's we can recall because it was given last night. But what was it that Neil Harris said? My notes suggest that he said that "Necessity is the mother of invention." But it could equally have been:

"Invention is necessary for mother"

or

"Mother is the inventor of necessity."

Somewhat greater clarity emerges from the presentations, but even there a certain blurring will last until we are further away from soft-boiled eggs and tuna casseroles. You will be halfway to Nevada before you realize that it is wrong to think of Gentrain chugging out of Monterey and toodling through Georgia with the sole descendant of Southern poor whites in the locomotive, a "redneck power" bandanna at his throat, with his mentor from Austin banging his head against the throttle to make him stop and paint a picture.

Remember that bottle that came out of the Cezanne? My notes show--I'm sure incorrectly--that Jim Quinn said that it was missing because Ed Dehnert had drunk it the night before.

And you will find yourself worrying about how that block on Gupti, India, got into Southwest Studies. Did it fail because of the arid climate, or because multidisciplinary is less humanist that interdisciplinary?

The mention of "disciplinary" brings us slightly closer to the heart of our week's conversation: the nature and the state of the humanities. All week we have made stabs at definitions. In listening to them, I have become aware that we had touched all the right bases. Lindell reminded us last night of the central moral thrust of humanist studies, reinforcing the recurring emphasis in the City College of Chicago presentation on awe, reverence, and mystery; Lindell spoke of the humanities having lost heart because it had not retained its sense of faith in man. To state the same idea positively, the humanities are characteristically the disciplines in which man speaks of his value system, and they can claim a central role on those grounds alone. With that apt capstone, our discussions allow a tentative definition of the humanities, not as a statement in granite, but as a working definition that permits us to explain to ourselves and to others which values, implicit as well as explicit, we seek when speaking for the growth of the humanities. Let me take a crack at such a summary:

The definition of "the humanities" should include at least the following elements: centrality of concern on human beings rather than on the structures of society or on the processes of nature; attention to, if not focus on, the individual rather than on the group, on Billy Budd and Captain Vere rather than on the British navy; concern for moral values, whether drawn from God, man, or nature; insistence on the obligation to carry knowledge beyond description so that forthright judgments on values, on morality, find themselves comfortably enveloped within the process of intellectual growth.

This tentative definition has certain consequences. It warns us as John Warnock reminded us in his panel presentation, against limiting the notion of humanities to interdisciplinary teaching that seeks identity in a negative reaction to departmental disciplines. It insists that we are not to denigrate humanist elements in both the social sciences and the natural sciences, claiming for ourselves a monopoly of virtue. And conversely, it imposes on us an obligation not to assume that a course is humanist just because it falls within the right pages of the catalog: a course that develops a skill--Spanish I or expository writing or elementary drawing--may well fall outside our definition; it is humanist only in computing FTEs, and the impropriety of tactical blurring will not be lost on our brethern elsewhere. Finally, as Herbert Gottfried noted when he urged us to seek for ourselves "new existential moments of transcendence," the definition imposes great demands on the qualities of a teacher, qualities of a teacher being here very close to the character of a teacher. To paraphrase Nietzche, Don't talk to me of the humanities, show me some humanists. Such teachers may be found in the humanities departments--indeed, their training should have led in that direction. But a) they may also be found outside the humanities departments; and b) mere presence within a humanities discipline does not guarantee the qualities, as the linguistic and mathematical perambulations of some current philosophers show. Joel Jones, in the report from his group, caught the conference's concern for the quality of the people teaching in the humanities: it must be the right person, never too comfortable, almost always having a sense of desperation, of staring into an abyss.

The definition and its consequences, to say nothing of the demands of the currently depressed condition of the humanities, urge us to reach out to other disciplines, to go more than halfway in recognizing the humanist content in the social and natural sciences and to make common cause with them in liberal education for our shared students. It was David Savage, I think, who suggested that history offered the ideal bridge: it hangs between the humanities and social sciences, it votaries showing allegiance to either (sometimes even to both), its generous scope a convenient corral for all. Maybe that is just the historian's imperialism; if it is, I too am guilty. In any case, humanists have an obligation not to develop a siege mentality within their own disciplines, but to sally forth bearing gifts and looking for friends elsewhere.

This word "disciplines" undoubtedly reminds you of much that has gone on among us during the week. On it we reached no consensus--and probably we should not have, for another idea implicit in the conference was that no single way is the right way (more on this point in a few minutes). Yet we could not stop worrying about the pluses and minuses of the disciplines. On the one hand, we recalled that we are dealing with a new generation of students. In the old days college was a finishing school for the uppper class and for the handful of the upwardly mobile whose aspirations indentifed them with the upper class. Colleges, and especially liberal arts colleges in which the humanities developed their programs and their mystique, were the arena in which polite scholars competed for captive audiences, young men and women who were going to stay around for four years anyway before they took largely predictable routes into business and into professional schools. In this comfortable seller's market, scholarly disciplines developed to suit themselves, and the four-year student weighed their comparative interest, or entertainment value, confident in the notion that society would award him recognition as a degree-bearing, and therefore educated, person when he came out the other end. In this situation, the humanities flourished, their relevance or value only rarely challenged, though increasingly challenged, first by the sciences and then by the social sciences. But now many, perhaps most, of our students do not seek a leisurely transit of college years. Their perceived needs relate to a job market that, at best, follows four years of college, and typically for many, does not even await the completion of those four years, or even two years. For these students the traditional humanities disciplines offer an option that must justify itself, for the costs of college need a faster payoff.

To meet that need, the six programs at the conference moved toward a merger of disciplines: multidisciplinary courses, where many approaches were used within the same course; interdisciplinary courses, where a genuine interpenetration occurred; even nondisciplinary courses, where the faculty ignored disciplinary lines entirely and approached their material as educated men (and women) for whom discipline was an accident rather than an essential. (Steven Knox at Lewis and Clark College was an interesting special case of this last option: he and a colleague lectured in each other's discipline--a rich and heady experience that has important implications for faculty development.) Much of the week centered on the attractive possibilities opened up in freshly explored combinations.

Yet that emphasis excited voices on the other side. Arthur Cohen, speaking from his research on two-year colleges, emphasized the urgency of

staying in touch with the existing disciplines and their organizations even as programs moved outside them: he warned that accepting status as a generalist may be dangerous intellectually since it undermines acquaintance with the continuing flow of new professional material; it may even keep people from staying alive intellectually. John Warnock pointed to another danger that suggested itself to his group: overemphasis on interdisciplinary work may concentrate fresh thought on elementary courses, ignoring the chores of the humanities in upperclass years.

Clearly the wide divergence of views led to no consensus after a week. Most people turned this negative into a positve: the variety was itself a strength. One clear strength of the six presentations was the admirable diffidence that each group showed in making its claims. This is what we have done, and it worked for us; it is based on our understanding and experience and resources. The unstated implication was caught by most of us who listened. However many ideas the panels and conversations of the week may suggest, each participant has to build his (OK, and her) own program on the needs and resources of a single institution. Ward Tonsfeldt, in a relatively isolated college in Oregon, is unlikely to draw on rock music, TV, and urban life as he develops a program in rural studies. Diversity becomes an asset, for it means that programs reflect the difference between rural Georgia and downtown Chicago, between Monterey and Colorado College, between Denver and Texas. Diversity accounts for programs locally determined. It draws on assets locally available. And yet, nationally it serves the humanities.

The National Endowment for the Humanities encourages that diversity. Some participants worry about the role of the Endowment in creating a national pattern of education in the humanities through its grants--and through withholding grants. The worry recurred in the participants' panel. It is a valid concern; it certainly belongs in a summary of the conference. There is also a concern lest the Endowment be oriented to eastern institutions and/or large universities and/or four-year colleges rather than two-year colleges. These concerns are also valid. Yet I have to say that I haave never heard these concerns more explicity and intelligently stated than within the walls of the Endowment itself. Roger Rosenbaltt, Abe Ascher's predecessor as head of the Education Division of the Endowment, used to have an eloquent spiel on his unwillingness to make the Endowment the American ministry of culture. The Endowment looks constantly for ways to make itself national in scope, catholic in approach, and open in mood. You probably think I have to say these things because the Endowment is paying my way here. You are right. And I am right too in saying that the Endowment knows the dangers of its position and never turns a deaf ear to warnings from humanities, and non-humanists, from all over.

So we come to the end of our week's seminar together, a rich feast, nowhere richer, if I may say so without affront to my colleagues, the purple otters, than in the pooled reactions of all in the participants' panel yesterday morning. As a rank outsider, whose plane will probably never take off and will certainly never set down without the assistance of St. Francis--I know the right answer, by the way; it is not St. Francis de Sales, it is St. Francis of Assisi--I do thank Tim Gunn and Phil Nash and all of you for letting me look in on your deliberations.

I think of our future in the humanities in terms of Pascal's wager. Pascal, I think I recall, weighed whether or not he should believe in God, If he said that God did exist, and He did, obviously Pascal was golden; and if He did not exist, Paseal lost nothing in living a life of virtue. If he said that God did not exist, and indeed, He did not, what had he gained? But if after all He did exist, then Pascal was clearly in the soup for all eternity. Pascal decided that he believed that God existed. Likewise we must assume that the humanities will have a great future and that we shall help create that future. If we are wrong, we have lost nothing, for our lives will be full or what we value dearly. And if we are right, we shall have helped create the future.. The humanities are worth that easy gamble.

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NEH Conference Participants

Participant Reactionnaire

As part of the general assessment of the workshop, participants were requested to respond to the following questions:

Indicate your major professional assignment.

62% Instruction 33% Administration 5% Other

Indicate your institution.

53% Community College 44% College/University 3% Other

1. Were the allowance and arrangement of transportation to the workshop adequate for you?

52% Very satisfactory 40% Satisfactory 4% Fair 2% Poor 2% No Opinion

2. Were the housing arrangements adequate and appropriate for the purposes of the workshop?

28% Very satisfactory 44% Satisfactory 20% Fair 7% Poor -- No Opinion

3. Were the planned recreational activities during the workshop appropriate?

31% Very satisfactory 47% Satisfactory 8% Fair 4% Poor 6% No Opinion

4. Was the overall length of the workshop appropriate?

31% Yes 67% No 2% No Opinion

5. Did you have sufficient time to investigate each model Humanities program presented at the workshop?

86% Yes 11% No 3% No Opinion

6. Was the overall organization of the workshop appropriate for the purpose of introducing you to six Humanities programs that have been supported by NEH?

39% Very satisfactory 48% Satisfactory 9% Fair 1% Poor 3% No Opinion

7. After your experience at the workshop, do you believe that it was a professionally worthwhile activity?

89% Yes 7% No 4% No Opinion

8. Would you recommend this kind of workshop to a colleague?

89% Yes 9% No 2% No Opinion

9. In your opinion, is this type of workshop an effective way to disseminate

90% Yes 7% No 3% No Opinion

10. For future conferences, we are eager to achieve the best method of recruiting participants. It would be most helpful if you would respond to the following question.

Are you satisfied with the method we used for this workshop, that is, do you feel that your institution is represented by the right person?

90% Yes 5% No